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THE CHURCH RAMBLER

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THE CHURCH RAMBLER.

THE

CHURCH RAMBLER;

A SERIES OF ARTICLES
ON THE CHURCHES IN THE NEIGHBOURHOOD OF BATH.

By Harold Lewis.

Where the ground,
Mounded irregular, points out the graves
Of our forefathers, and the hallowed fane
Where swains assembling worship—let us walk.
MICHAEL BRUCE.

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PREFACE.

—:o:—

The following Articles, on the Parish Churches of Somersetshire and Wiltshire within a radius of a few miles from Bath, were written for the "BATH HERALD." *They appear in their present form in consequence of many and urgent requests for their republication.*

The descriptions of the buildings and of the services are in every case written from personal observation. The main facts likewise in the history of the churches have been collected from many and divided sources, often inaccessible to the general reader, in order to tell in a popular form the story of the edifice which is to all the principal building in the parish and the centre of the most hallowed associations.

While trusting to have done in this way some service in the extension of antiquarian knowledge, the Church Rambler disclaims a pretence to minute archæological research. No one could with such intention approach a field so wide as this single-handed. The intimate acquaintance of long residence and the patient labour of many years would be required to work out the history of one parish. Of what can be done when these

are given, the writings of the Rev. Canon Jones for the manor of Bradford, or of the late Rev. Prebendary Wilkinson for Broughton Gifford, are eminent examples.

A better opportunity will occur hereafter for the Church Rambler to acknowledge the valuable aid of several friends whose kindness has lightened his labour and enlarged his information. At the same time he cannot allow this volume to go forth without expressing his thanks for the courtesy with which his inquiries have been invariably received, and his thanks also to a multitude of correspondents for the gratifying, suggestive and useful letters which come to hand almost every day.

Bath; October, 1876.

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S. Thomas-a-Becket, Box.—East.

THE

CHURCH RAMBLER.

S. Thomas-à-Becket, Box.

IT was on a lovely Sunday morning in September that I set out on the London road with my face towards Box. The sun was shining with a calm and settled brightness that had chased every cloud from the sky, save where a few fleecy white spots served to reveal the azure depths of the heavens beyond. The more distant hills were obscured by the haze of heat, but the lovely valley in which nestle three or four parish churches, of which Box is the chief, seemed to smile in the sunlight. Yet in the midst of it one could gather a wayside lesson of forethought, a promise of a far different aspect of nature. The fine, tall trees which line the road opposite the Cemetery were more heavily-laden with ripening berries than I have seen them for some years

and the cones hung in clusters from the branches of the firs,—the kind provision of Providence for the food of its creatures during the hard winter thereby foretold.

Though Box is set on a hill its church at least is hid. From the road nothing but the top of the steeple can be seen, and from the best point of observation, near the mouth of Middlehill tunnel, only the neat spire embowered in trees comes into view. I cannot say that much is lost by this for though the building possesses a few points of interest neither its interior nor its exterior forms an artistic whole. A stone built in the western wall says : "This church was first built 1200 and rebuilt 1713," but the statement requires explanation. The building, which consists of a chancel, tower and nave, with aisles, possesses many traces of Early English work. The arches supporting the tower are of this character but the tower and spire are of late Perpendicular date. In the tower is a peal of five bells. There is a small western doorway in the Perpendicular style undisturbed. The exterior of the north aisle has been mutilated by the introduction of a portico with Doric columns and entablature of the Renaissance character. As though there should be any doubt in whose reign this kind of mutilation was effected the arms of Queen Anne are painted up between nave and chancel. At the end of the north aisle is a small chapel with a groined arch. The most curious part of the building is the arches between the nave and north

aisle, they have a continuous moulding without capitals at the springing of the arch. Some grotesque heads occur at irregular intervals on the label moulding, for which it is difficult to assign a cause. The south aisle was added in 1840, and is lighted with the square-headed windows more common in domestic than church architecture. Outside on the "south wall of the "chancel is a small coffin-like niche about 14 "inches long,"—query, a benitier? Resting upright against the western wall are two ancient stone coffins which have been dug up at some period. The east window is filled with modern stained glass, which has been put in "To the "Glory of God, in memory of Mary, the wife of "George Pinchin, of Hatt house in this parish, "and 5 of their children, 1857." All the other windows are plain.

With regard to the history of the church at Box Aubrey says that Sir Hugh Speke "searched in "the Black Booke—I believe it was Domesday "Book—and found that William the Conqueror "gave this parish to one of his soldiers, and that "C years after Box church was built by the Earle "of Hereford." Canon Jackson, however, notes that the Bigod family were the real builders. In Henry III.'s reign Sampson Bigod, knight, called Sampson-de-la-Boxe was Lord of the Manor. In 14 Edward III., Henry Bigod-de-la-Boxe sold it to Sir John Molynes, and after having been held by the Duke of Gloucester during a forfeiture by the family in the 20 Richard II., passed in the

time of Henry VI., by the marriage of Eleanor Molyne, an heiress, to Robert, third Lord Hungerford, and by his granddaughter to the Hastings family. The Rectory of "Box and Ryddlelaw," with 48 acres of royal land at Wadswick and a church-house, were given by Bartholomew Bigod to the priory of Monkton Farley, which presented to the vicarage. At the dissolution the Rectory was bought by Sir William Sherington and Mr. Bonham, of Haselbury, in Box. In the 16th year of Elizabeth John Bonham sold it to Sir J. Smyth, of Long Ashton, near Bristol, and he to Sir J. Young, of Bristol. The Vicarage was afterwards (1613) in the gift of the Speke family, then of the Webbs, of Marshfield, lastly it came by marriage with an heiress to the ancestors of the late vicar, Dr. Horlock, who still owns the Manor of Marshfield.

No church that I know calls more loudly for restoration than Box, though it will require great skill to carry out the work without disturbing the most ancient and interesting portions of the building. As the chancel is only the width of the tower, which is central, at least half of the congregation can see nothing of the service within the Communion rails; and the old wooden pews in the chancel are so high that though I had a seat in the middle of the church I could see nothing more of the minister than his head as he stood at the table. The seats are all the old-fashioned wooden pews, but more uncomfortable even than those erections are wont to be. Let me record as a memorandum to all church carpenters present

and to come that nine inches is not a sufficient width to make a comfortable seat, more especially when the back is exactly vertical. The organ is placed against the western wall in a gallery which is continued round over the north aisle. I feel some diffidence in describing these additions to the original design because they are evidently the construction of local, self-taught genius.* Their chief characteristics however are rude simplicity, and strength. Simplicity, for the flooring boards of the north gallery are just nailed down upon the beams, forming an inclined plane, down which the seats and stools do not slide because I suppose they are secured by a few more nails. Strength, for the staircase is taken out of the organ gallery, and is of such a substantial character that there is only room in the remaining space for one seat to be placed for the choir, and that even projecting somewhat over the stairs. Entrance from without has been obtained by running a flight of commonplace steps up to a narrow window and converting half the window into a door. The

* A correspondent informs me that he recollects the erection of the north gallery for the accommodation of the parochial school children, with the erection of the outside steps, and the conversion of the window into a door, about the year 1818. At that time there were two private schools in the village, one for boys kept by a Mr. Mullings, and one for the young ladies kept by Miss Mullings. On Sundays the pupils of the former were accommodated on benches in the chancel, while the young ladies were seated within the Communion rails! This was in the time of a hunting worthy of the Horlock family, of whose eccentricities many stories are current. His short way with the Dissenters was as summary as Defoe's.

great result of the galleries, the high pews, the ceiled roof, and the nondescript columns and arches by which the south aisle is separated from the nave is not impressive. Among other relics of a period of indifference that offended my eye were a large well-burned iron stove right in the body of the church, and a huge pipe which went up therefrom and out through the roof. By the stove was its poker, and underneath seemed to be some of the ashes from its last fire. Behind the stove was a neat four-legged stool upon which reposed a dusting-brush and the sexton's week-day beaver. Equally objectionable to my taste were the hat pegs which privileged seat holders under the tower and in the chancel had set above their pews. In our houses we will not have hats hanging in our drawing-rooms, why then should we be less particular in the House of God? I trust that among other improvements when next I visit Box these eyesores will have disappeared.

The service was conducted by the Vicar, the Rev. G. E. Gardiner, M.A., of Brasenose College, Oxon, whose father and grandfather were connected with the Octagon Chapel, Bath. He read the prayers distinctly and impressively. The congregation was numerous and I noticed a most unusual preponderance of males, the consequence, I fancied, of local domestic arrangements. The boys of the parish schools were also seated in the body of the church and their restlessness was an irritating distraction from the attention I am always anxious to devote

to the beautiful liturgy of our Church. The dropping sound of marbles once or twice betrayed how some were occupied, while the resonance of a smack now and again showed that others had taxed the teachers' patience beyond endurance. On such a day the doors were set wide open to admit the sweet fresh air, and this was taken advantage of by three impatient little boys who scampered off at the end of the second lesson with a teacher in hot pursuit. The teacher returned, the boys did not. The girls were stowed away in the north gallery, over the front of which when the people were standing, their smiling young faces peered to catch a glimpse of what was going on below, as we are told Eastern women do from their latticed hiding places. The hymn-book used was the new edition of "Hymns Ancient and Modern," and the music was of the bright and appropriate character which is usually associated with that selection. In place of the anthem the very beautiful Harvest Hymn was sung:

We plough the fields and scatter
  The good seed on the land
But it is fed and watered
  By God's Almighty Hand.
He sends the snow in winter,
  The warmth to swell the grain,
The breezes and the sunshine
  And soft refreshing rain.
All good gifts around us
  Are sent from Heaven above,
Then thank the Lord, O thank the Lord
  For all His love.

It being Sacrament Sunday the Communion Service followed, and the responses were rendered chorally. The vicar preserved the northward position, according to the rubric, and only faced to the east to recite the Nicene Creed. He then ascended the pulpit and preached in his surplice. His text was Rev. xix., 9, "Write, blessed are "they which are called unto the marriage supper of "the Lamb," and his address was an eloquent and earnest invitation to the Holy Table. Referring to a previous consideration of the text he said they had previously considered it as one of the three great beacon lights held out in the Revelation, and introduced by the word "Write;" but ministers enjoyed more than most other people the blessing of learning that God's word and God's actions were past finding out. Without going beyond the words of a text there was always more and more to be found out respecting it. Applying this to his own verse he drew a beautiful distinction between the marriage and the marriage supper of the Lamb. The marriage is here, the supper will be hereafter; the marriage here has its troubles, the supper will be perfect; the marriage here is individual—Christians are gathered in one by one, the supper will have the collective dignity of the whole body of the church; the marriage contract here may be broken by some but at the supper no one will think of breaking that holy tie; in the marriage there are some who do not appear to belong to Christ, but at the supper Christ will have proclaimed his own and

the whole universe will acknowledge who are his. As may be supposed, the whole Bible is occupied with the preparation for this great feast, the book of Revelation tells the great result and describes the supper itself. Christ, when on earth, spoke of those who were preparing and said, "Blessed are the poor in spirit," "Blessed are they that mourn," . . . . ; the blessing of our Lord glorified rises higher and he says, "Blessed are they which are "called unto the marriage supper of the Lamb." The preacher continued : Let us look through the darkening veil and catch a few of the lights that shine over that glorious feast, and proceeded to indicate in simple, touching terms the bliss of the life to come. He declared that angels will wait upon the saints at that supper of rejoicing, that those who have nearly fainted by the way will there feel fatigue no more, that everything has been prepared beforehand, that everything will seem to the Christian to have been designed just for him ; in the world there is always something too much or too little, only in the life to come does everything fall into its proper place, and the Christian attain to perfect rest. How great, he exclaimed, will be the joy of meeting the loved ones of earth in that glorious throng, some perhaps we had scarcely hoped to see there ; how we shall all rejoice one for another there as we have wept here, how shall we praise there, much more than we have ever prayed here. This is not a picture, this is fact, the seats are prepared, the guests are gathering, there is still room, and I hope

you and I will soon enter in. The preacher, concluded a very profitable discourse with an eloquent exhortation to come to the Holy Table in which he dwelt upon the unity of all members of the Church in Christ.

I was greatly pleased with the unaffected devotion of the service, and I would have it observed that the points I have criticised are inherited from a former system. In this day of turmoil and strife we cannot express our gratitude too warmly when a clergyman like the vicar of Box avoids on the one hand coldness and neglect, and on the other dramatic effect and sacerdotal ambition. The sermon, to complete the pleasing impression, was not of the sort which sends its hearers to sleep. It employed imagery that could be understood of the people, and it glowed with the aspirations of a living faith.

The benediction was then pronounced, and while the general congregation went its way without an offertory, I strolled out to examine the churchyard, into which a few plots of flowers have recently been introduced to assimilate it to that cheerful appearance which a Christian burial-place should present. It contains an extraordinary number of those raised square tombs, of the sort whereon Hogarth's Idle Appretice lay playing at pitch and toss when the beadle visited him with condign punishment. There is little else noteworthy about it except two inscriptions, which I copied. Just now there is a good deal of objection expressed to the censorship of the inscriptions on gravestones

which is exercised by clergymen of the Church of England, and it is urged, with apparent reason, that grotesque and profane legends are no longer proposed in this century of enlightenment. The following choice doggrel bears date no earlier than 1817 :—

> **Mourn not for me, my children dear,**
> **I am not dead, but sleepeth here;**
> **So I am eas'd of all my pain,**
> **In hopes to see you all again.**
> **Prepare, make haste and come to me,**
> **None can on earth such glory see.**

But another on the tomb of a child, nine years old, set up in 1847, shows to what depth of vulgarity and bad grammar we might descend, but for some regulating influence. The noble carves in marble a high-sounding Latin epitaph, every clause of which is a lie ; the peasant expresses his hope of resurrection in such maudlin phraseology as this—

> **My friends, forbear to mourn and weep,**
> **While in the dust I sweetly sleep;**
> **This fearful world I leave behind,**
> **A crown of glory for to find.**

Buried in this churchyard is Mrs. Bowdler, in her time a writer of some note, and mother of that editor whose revision of Shakespeare has passed into a proverb.

I may note here the existence of a legacy of £300, left in 1844, which is invested in consols, and the dividend divided on the 24th of December among ten old men and ten old women parishioners

and members of the Church of of England; and in 1861 a sum of £100 was similarly bequeathed for the benefit of six poor persons.

Passing the pleasant stream of water running through the churchyard—not used I trust for drinking at all—I walked out to look at the old schools, a very fine last century house with four gables, standing on the right-hand side of the road leading up to the Vicarage. According to the list of benefactions painted up in the church this building was erected in 1724, at a cost of £300, by Mr. Henry Hoare, of Stourhead, as "a poorhouse, and a large room therein for the use of the scholars of the charity school;" and between 1711 and 1727 five gifts of £100 for the benefit of the school are recorded from different persons, chiefly from members of the Speke family, which were invested in the purchase of nineteen acres of land. It may be known that new schools are in course of erection, at a cost of £2,250, for subscriptions towards which the Vicar and the School Board most earnestly appeal, on account of the ruinous state of the existing schools, which are so bad that they are shut out from Government aid. Having seen the house, I can safely assert that it would be impossible to exaggerate the urgency of the case. The largest room in Box, which one of the schoolrooms is, would not seat more than one hundred persons. In the boys' schoolroom the plaster is dropping from the laths, the beams are supported by rough poles, and the whole place has an odour of mouldering decay. Proceeding upstairs, though

the girls' room is in better condition, gaps in the plaster on the stairs showed that the joists and rafters have rotted away. The outbuildings and sculleries have been abandoned because the roof has fallen in, and in one a stream of water has by some means made way and gushes down over the paved yard, until it finds an escape through the heaving stones.

After such a spectacle of neglect and decay, it is pleasant to walk out in the main road, and along past the Post Office, where, on a piece of land given by Colonel Northey, new and commodious school buildings are rapidly rising from the ground, under the skilled hands of Mr. Bladwell's workmen. Mr. Hicks, Redruth, is the architect of the new schools, which, when complete, will form a very neat structure, with boys', girls' and infants' schoolrooms, class-rooms and master's residence, and garden and playgrounds attached. The two large schoolrooms are 46ft. by 21ft. and 45ft. by 22ft. respectively, and by the removal of sliding panels can be thrown into one. The chamber then formed will be in the shape of the letter T, and the platform placed in the middle of the top bar, so to speak, where a door to the ante-room is very conveniently made, will be visible from every part of the room. This combined room will comfortably seat five or six hundred people, and having an open timbered roof can be thoroughly ventilated. The building, when finished, will be in every way an advantage and adornment to the parish.

This rapid improvement is due to the energy

and vigour thrown into the work of the parish by the Rev. G. E. Gardiner, who, though he has held the living but a few months, has won the esteem of all, and has roused the long slumbering and neglected parish into activity and energy in church affairs. Already the walls of the new schools are up, and the cost of them subscribed to within £700, and I feel as I write, fresh from this proof of his business energy, that the condition of Box Church which I have described, only applies to the present, and that a few years hence it will read like a dream. Having disposed of the duty which lies nearest his hand, he will turn to the next and equally important one of making his church worthy of the purpose to which it is devoted, and I can assure him I shall experience the greatest possible pleasure in visiting it again when he has effected the changes which I am sure his heart desires. Were all our parish clergy men of such mettle as the vicar of Box, neither attacks from without nor dissensions within need make us tremble for our English Church, for it would then be, as it should be now, the main pillar of the national life, its foundations deep buried in the hearts of the people, and from whatever quarter the storms might come, they should sooner sweep away the house that is founded on a rock than uproot the National Church.

HOLY TRINITY.—BRADFORD-ON-AVON.—SOUTH.

Holy Trinity, Bradford-on-Avon.

THAT strikes one most on entering an English country town on Sunday morning is the realisation of the peace and holiness of the Sabbath. In the thoroughfares of the great metropolis the busy current of life flows on on the seventh day almost as feverishly as on the other six, and in all large towns, such as that bigger Bradford up in Yorkshire, a sense of desolation rather than of rest is gathered from the Sunday aspect of the soot-begrimed streets. Even in Bath one meets scenes and sights that remind one of the frailties and sins of humanity just when the weary soul is striving, like Christian with his burden at the foot of the cross, to be relieved of the weight of its weekly toil and so incline itself to the hallowing influence of divine worship. But in the country the hum of traffic is silenced, man's ceaseless activity seems to be for once at rest, and releasing from labour the dumb creatures which are subject unto him, he fulfils the commandment "Remember "the Sabbath day to keep it holy."

Walking on a recent Sunday morning down the steep hill which leads into Bradford this contrast

was forcibly presented to my mind by the scene which lay before me. The woods and fields which crown the ridges surrounding the town make, despite its manufacturing pursuits, a delightfully rural picture, and the rising broken ground on which it is built, together with the fine last century mansions and many gabled houses which it contains, rob its streets of the deserted look which an array of closed shops generally presents, so that its aspect fulfils the ideal I have pictured. As I passed down the hill no sound of labour broke the stillness of the air but only the rustling of the leaves or the twittering of the birds was heard between the summoning notes of the church bells which rang out across the valley. I met many persons evidently from their manner bending their way to the church at the top of the hill, which erected under the powers of Peel's Ecclesiastical Districts Act is the most modern of the many monuments Bradford possesses of the church building zeal of different generations. With them too the vicar, the Rev. G. U. Lambert, was stepping briskly along, the white lined hood thrown over his arm proclaiming him a Cambridge M.A. I should much have liked to turn back and join in the service, but my destination on this occasion was the parish church which lies at the foot of another steep descent close to the river, to which the town owes its existence. It is dedicated to the Holy Trinity, and the annual fair held on the Monday following Trinity Sunday was originally a holiday in remembrance of the

dedication of the church. Bradford was given by Ethelred 1001 to the Abbess of Shaftesbury—as Leland says "for a recompence of the murderinge of S. Edward his brother." King John confirmed to the Abbess of Shaftesbury the whole hundred and manor of Bradford for ever in 1205. Since the Reformation the Dean and Chapter of Bristol have held the Rectory, and present to the Vicarage.

The building was originally Norman and has been subject to successive additions and enlargements, the course of which has been carefully traced out by the present vicar, whose information on the subject is most exhaustive. The restoration of the church a few years ago, in which £5,500 was expended, was under his direction successful in discovering and preserving several interesting points which had been covered up by galleries and other incongruities. Thus there was even a gallery over the chancel arch shutting out the view of the chancel from the nave, and the east window was partially boarded up to find space for the altar piece. It was re-opened on February 13th, 1866, the late Mr. J. E. Gill having been the architect, and I describe it as it now stands. It consists of a chancel, nave, with north aisle, a western tower, a small chantry chapel at the south-east of the nave, and south porch. The church when built in the 12th century consisted of a chancel about four-fifths the length of the presen one, a nave and bell turret at the south-western corner. The plain Norman buttresses remain on

the chancel and on the south side of the nave. The Norman windows of the chancel are also visible, though built up. On the western wall of the nave are traces of the Norman courses, and the lower portion of the turret remains and has been repaired stone for stone. The nave too, had a range of clerestory windows, one of which has been discovered and opened. So the church remained until the 14th century when the chancel was lengthened and the east window and the north-east window of the chancel inserted. Both these are very fine Decorated windows and there seem to be traces of one of the same character on the south side, which however has been replaced by a good Perpendicular window. This addition was effected most probably by the Hall family, who then were the chief family at Bradford, and about the same time they erected the two recessed tombs in the chancel. That on the north is the more ancient of the two; it was covered up and its canopy greatly damaged by a large monumental slab which has been removed, disclosing the effigy of a lady of the time of Edward I., who is supposed to be Agnes Hall (or de Aulâ), for many years the head of the family. She died in 1270. On the south tomb the canopy has been preserved, but the effigy has been greatly damaged; it is probably that of William Hall, a son of the above-named Agnes Hall, who held the office of coroner to the king. I may here add that there are also monuments in the church to the memory of Charles Steward, and of members

of the Yewe, Methuen, Clutterbuck and Tugwell families.

The square tower with low spire, which was the next addition, is evidently of the date of the commencement of the sixteenth century. The builders of the tower, in commencing their work, found the Norman turret staircase still in existence, so they built their tower a little to the north, not to disturb it, and utilised it. The little open landing visible in the nave, built on a stone strut erected for the purpose, is their ingenious contrivance to pass from the old staircase into the tower. The north aisle is the work of the sixteenth, it may be in part of the close of the fifteenth century, for it is evident from differences in the character of the windows and in the width of the battlements that it was built in two portions, and the investigations of the vicar have discovered that here we have the two chantries of St. Nicholas and of the Holy Virgin which were suppressed at the Reformation. Before the restoration there was a block of masonry marking the junction of the two, but this has been removed and the arches of the nave made uniform. In the north aisle is a straight-headed panelled and ornamented recess, the reredos of the altar of St. Nicholas. At the east end, in what was the Chantry of the Blessed Virgin, is a large slab of stone, inlaid with brass. In the centre are the figures of a merchant, in the costume of the beginning of the sixteenth century, and of his wife, wearing the "kennel" or triangular forehead dress of the time. In the mouth of

one is a scroll—"Sancta Trinitas Unus Deus," and of the other, "Miserere Nobis." Underneath is the inscription:—

Of yr charite pray for the soules of Thomas Horton and Mary hys wyfe whych Thoms was sumtyme founder of thys chauntry and decessid the day of Ano Dm Mcccc and ye sayd Mary decessid ye day of Ano Mcccc On whois soules Jhu habe mercy.

It will be seen that this was set up during their lives and never completed. In this chantry are traces of the rood screen (the rood loft still remains). A squint ran through from this chantry into the recess of Agnes Hall's tomb, and though closed, the openings at either end are still shown. The Kingston aisle at the south-east corner of the nave, is the latest addition to the edifice. Now used as an organ chamber, it was a small mortuary chapel, built by one of the Halls, who were the maternal ancestors of the Dukes of Kingston, once owners of Kingston House, Bradford. Perpendicular windows have been inserted in the south wall of the nave, which was originally Norman. One of them is filled with stained-glass, presented, in 1770, by Mr. Ferrett, of Bradford; it consists of medallions illustrating sacred subjects, which he brought from abroad. The font is octagonal, of 15th century work. The flooring of encaustic tiles, and the open oak pews, of course form part of the restoration.

The tower contains a fine peal of eight bells, which chime the "Sicilian Mariner's Hymn" and the tune "Hanover." Three of them bear date

1754, and were cast by the celebrated Abraham Rudhall. One of the peal, which was recast in 1842, bears the name of the vicar at the time, the Rev. Henry Harvey, Canon of Bristol, and Chaplain to H.R.H. the Duke of Cambridge, together with this distich—

Sacred to God on high, and in this temple raised,
May holy sounds from me be heard, and He be praised.

There are some low communion rails, and several broad steps, the whole width of the chancel, raise the Holy Table somewhat, making it visible all down the church. This and a green altar cloth, standing out against the dark red hangings with a black pattern in the background, and the style of the reredos above combine to give a highly impressive effect under the rich light of the east window. The reredos is very handsomely carved with three canopied niches, in the centre of which is placed the cross, in that on the left hand the pelican feeding its young and in that on the right hand the Paschal Lamb. In front of this stood two candles not lighted and two vases of bright coloured flowers which would have had a prettier effect if their brilliant red and yellow hues had been relieved by a border of green leaves. The window above is filled with stained glass (by O'Connor, of London), the five lights representing the Nativity the Baptism, the Crucifixion, the Entombment, and the Resurrection. In the tracery are the emblems of the Holy Trinity. Round the top of the window is in-

scribed the text, "We have an Advocate with "the Father, Jesus Christ the Righteous," and other windows are surmounted by similar inscriptions.

The bell ceased, and the notes of the organ commenced to peal through the building as an "Amen" chanted within the small space curtained off in the north aisle to serve as a vestry, indicated that the preliminary prayer of the choir was concluded. The curtain was immediately drawn aside and two by two the surpliced band proceeded to their places, the Vicar taking his place at the reading desk on the south side.

The service was then read by the Vicar, the Rev. Prebendary Jones, M.A., of Hertford College, Oxon—read in the proper sense of the term, not monotoned but clearly and impressively enunciated. The lessons were read by a lay-assistant, a member of the choir whose name I do not know. The lectern of wood is in the customary form of an eagle, and stands on the north of the nave, the beautiful stone pulpit in memory of a former vicar, Canon Harvey, of Bristol, occupying the corresponding position on the south. The edition of Hymns Ancient and Modern with Appendix, is in use, and the first hymn at this service was

As pants the hart for cooling streams,

Tate and Brady's rendering of the beautiful anthem, "Like as the hart desireth the water "brooks, so longeth my soul for Thee, O God,"

which has been included by the editors of Hymns Ancient and Modern in their selection. The vicar said the Litany kneeling on a Litany stool placed just under the chancel arch, a use not very general locally but which has much to commend it. The adaptation of Charles Wesley's hymn was then sung—

> Let saints on earth in concert sing
> With those whose work is done,
> For all the servants of our King
> In heaven and earth are one.

The pre-communion service followed and was rendered chorally. On the whole the impression that I carried away of the whole service was pleasing, there was a warmth about it and yet a simplicity which argued the earnest desire to "worship the Lord in the beauty of holiness."

Having given out the usual notices the vicar ascended the pulpit and delivered a very cheering and scriptural discourse, which, inasmuch as it dwelt upon the restfulness which is associated with sincere Christianity, ran somewhat in the same channel as the reflections expressed above. Indeed during the previous week, as I understood, two who had been worshippers at the church had been removed by death. Giving out his text Exodus xxxiii. 14, "My presence shall go with thee, and I "will give thee rest," he referred to the close and intimate communion of God with his saints in olden time as recorded in the Old Testament, how He visited Abraham, or talked with Moses apart in secret places, how he spoke to Elijah in the still

small voice, or comforted his disciples after his Resurrection. We, he said, are apt to think their privileges greater than our own, but our Lord tells us that it is not so, that much more marvellous than those occasional manifestations is the love now shown to one little child—"Among "them that are born of women there hath not "risen a greater than John the Baptist: not-"withstanding he that is least in the kingdom of "heaven is greater than he." The Scripture is most explicit respecting the mysterious communion between Christ and his Church. That communion is not to be appreciated by the outward senses, but in his inmost soul the disciple may feel the thrill of Christ's touch—"My presence shall go with "thee, and I will give thee rest." The preacher then indicated the occasions upon which the believer is especially conscious that the Lord is at hand to stay his people, and proceeded to speak at length of two of these—in the time of affliction and in the hour of death. It is the sense of God's presence—"When thou passest through the waters "I will be with thee; when thou walkest through "the fire thou shalt not be burned"—which changes afflictions into mercies; it is only after the waters have been troubled that they become healing, and God sometimes troubles the stream of earthly hopes that it may become a stream of heavenly comfort. In pursuing this theme the preacher employed a most beautiful simile to describe how a Christian first becomes conscious of a danger to his soul and then turns confidingly to his Saviour

for protection, Have you ever seen, he asked, a little child sleeping in its mother's arms suddenly awakened by the voice of a stranger in the room; at first its face flushes and its eyes fill with tears and it seems startled and frightened; at last it looks up, and sees its mother's loving countenance, and then all fear is gone, and the smile of happiness returns as it hides its face upon her breast. So it is with God's children when trouble comes to them. He also dwelt very touchingly on the calmness with which the dying believer awaits that last hour which he must pass through alone, without human company, trusting in Him who has gone through the Valley of the Shadow of Death that he may traverse it safely. The Lord is with his dying saint and whispers "Fear not, for I am with "thee," The address concluded with an eloquent exhortation to his hearers so to trust in Him, through Jesus Christ our Lord, that they might have peace in the trials of life, in the hour of death, and in the day of judgment. After the offertory, the service concluded with the prayer for the church militant and the benediction.

The present vicar has occupied his charge for five and twenty years, and during this long period by the earnest discharge of the duties of his sacred office he has been daily drawing more closely and more firmly around him those bonds of mutual love and esteem which so often unite the pastor and his people, and we have seen in the instance given above how faithfully he ministers the Word of God to their souls. Canon Jones is

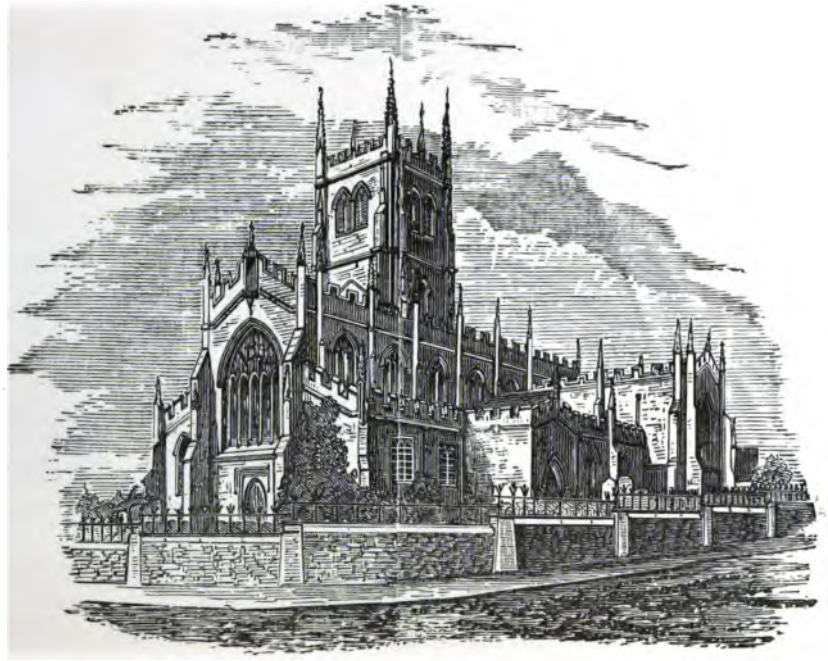
moreover one of the most able archæologists in the county; it is a study which he loves, and he has pursued it so industriously in connection with his own church that he seems to know the history of every stone of it, and he guards it and ministers in it with the reverence of perfect knowledge. Even ancient fragments discovered in the work of restoration are preserved on his lawn and shown to antiquarian visitors. It is necessary to state this much, that my readers may understand the spirit which breathed through the service which he conducted in his church.

I have been more than once a member of archæological parties who have visited Bradford to see the vicar's choicest treasure, the ancient Saxon church, which is ledged on the hill just above the parish church. This building, which Mr. Parker says is "one of the most perfect examples of the "Anglo-Saxon class," was discovered quite accidentally some years ago, by the vicar. It was then occupied as a schoolroom and cottage, but by the efforts of the vicar it has been rescued from this. The property was bought and vested in trustees, who have had the earth surrounding it dug away to the original level, the inserted floors and windows removed, and the church in all ways restored to its original condition. The curious shallow incised arcading round the upper part of the exterior which, as well as the panelling of the walls, appears to have been done after it was built, are thus brought to view. The work is still in progress, but the nave and north porch are

completely cleared, and the chancel arch, like a narrow doorway leading down by two steps from the nave, is restored. Two small curious figures of angels are also restored to their positions over it; they bear napkins in their arms, and evidently minister to a central figure of the Saviour which is lost. Traces have been found of a southern *annexe* giving the building the form of a Greek cross, this the vicar ingeniously argues was the priests' house. S. Aldhelm, Bishop of Sherborne,* founded a monastery here, and this is the original church thereof. William of Malmesbury mentions the existence of the *ecclesiola* dedicated to St. Lawrence, when he visited Bradford in the 12th century, although the monastery itself had by that time disappeared. The nave is again being furnished, and will be used for daily prayer during the winter. An oak lectern and prayer desk has been given by some of his fellow workers in memory of the late Rev. George Edward Melhuish, who laboured for nine years in the parish. This little church is under the vicar's particular charge, and he is never weary of showing it to those who can appreciate its remarkable preservation and excellent construction. As I strolled round the church on the Sunday I have been speaking of I saw him just visiting it after service, a room in a cottage annexed to it being now used by him as a vestry for the clergy; and it is so com-

* A short life of whom, by Canon Jones, has been published a trifling cost by the Christian Knowledge Society.

pletely identified with his name that we cannot part from him at a better point than on the threshold of the Saxon Church.



S. Mary the Virgin, Calne.—South West.

S. Mary the Virgin, Calne.

CALNE is a remarkably bright and well-governed country town, and walking through its cheerful streets before church time a few Sundays ago I was impressed with the numerous evidences of a vigorous religious life visible on all hands. The Nonconformists of different denominations possess several chapels in the town. For the pleasant positions of these they are, I suppose, indebted to the generosity of the Marquis of Lansdowne or his ancestors, but the good style in which they are built and their well-kept appearance are due to the zeal of the congregations. A secession from the parish church about eight years ago led to the erection of the Free Church in Castle street, of which Mr. Stent, of Warminster, was the architect. This is a graceful building of rectangular shape, with corner tower and an apse which is very tastefully decorated. Then too there is the chapel of the Holy Trinity, erected by the late vicar, the Rev. Canon Guthrie, at a cost of £3,000. Various school buildings which I came across in the town afforded reassuring testimony that the

training of the children is not neglected. Moreover, the condition of the parish church, which should always be the centre of the religious activity of the place, is convincing proof that an earnest and healthful spirit prevails.

This church is an interesting building, and it may be said to possess a very remarkable history. It is originally of somewhat late Norman foundation, some fine additions were made in the Perpendicular period, and it was repaired during the era of the Renaissance, and yet, *mirabile dictu*, was not irretrievably spoiled. The Norman work is of about 1170 date and comprises the walls and arches of the nave. These arches are very fine, some having the billet and some the dogtooth moulding. Their simple and massive proportions give a grandeur to the church which is in my opinion most impressive. It would appear that this Norman church was found to require reparation in the fifteenth century, and that when the roof was taken off for the purpose a clerestory was added, as the clerestory now existing is of that period. The additions at this time also numbered a north and south aisles, a south transeptal chapel, and the porches, which are all Perpendicular in character. The roof of the nave is a very handsome Perpendicular timbered roof with grotesque corbels, in an admirable state of preservation. Of about the same age is the partial second aisle on the north side of the nave. It was no doubt anciently a chantry as the *piscina* is still in existence, though in a dark corner where it would escape

ordinary attention. The buttresses of the tower and the staircase however have come in and swept away the east wall where the altar must have existed. This portion of the church is still popularly called the Cross Market, can it be because crosses were sold in this chapel before the Reformation? Canon Jackson has found that there was a chantry of S. Mary Magdalene in Calne Church endowed by John St. Lo., esq., in 24th Henry VI. (1445-6.)

The general character of the exterior of the building and the embattled parapets are Perpendicular, and there was once a central tower of the same period, the story of the fall of which is thus quaintly narrated by Aubrey—"A fine "high steeple, which stood upon five pillars in "the middle of the church. One of the pillars was "faulty and the churchwardens were dilatory as is "usual in such cases. — Chivers, esq., of the "parish foreseeing the fall of it, if not prevented, "and the great charge they must be at by it, "brought down Mr. Inigo Jones to survey it. "This was about 1639 or 1640; he gave him 30 *li* "out of his own purse for his paines. Mr. Jones "would have underbuilt it for an 100 *li*. About "1645 it fell down on a Saturday and also broke "down the chancel. The parish have since been "at 100 *li* charge to make a new heavy tower." Tradition adds to this story that Inigo Jones being a Wiltshireman, took an interest in the matter, and saying if it were not repaired it would fall in less than ten years, offered to do it for them at a moderate sum. But the vestry being called

together decided with the wisdom which distinguishes such deliberative bodies, that as the tower had lasted their fathers' time therefore it would last theirs. But time showed that the architect knew more of his business than the vestry of Calne for in about seven years it came down with an attendant circumstance which Aubrey relates in a very involved sentence—"Mrs. May, of Calne, "upon the general fright in their church of the "falling of the steeple, when the people ran out of "church, occasioned by the throwing of a stone by "a boy, dyed of this fright in halfe an hour's time." Though it is not clear what was occasioned by the stone throwing it would seem that the tower fell in the day time, when the people were at service. One would think that it gave some warning of its downfall, or else the attendance at week-day service was very small, for though the historian speaks of "the general fright," he does not say anyone was injured.

Inigo Jones, who had to be called in to repair the mischief he had foretold, placed his tower a little to the north, so that its base forms a north transept, which is occupied by the organ. Though it will not bear examination in detail, the general outline of his tower is bold and striking. So also, though he introduced the debased classical columns and arches of the Renaissance period in repairing the chancel, his native taste led him to preserve the general proportion of the building. I imagine that the easternmost walls were not destroyed, and that he

built in again as best he could the mouldings of the windows which he found among the *débris.* Such would account for the character of the east window and the two small ones on the north and south side, and the course would be a probable one seeing how economically-minded the Calne people were at that time. The junction of his arches with those of the nave is a remarkable instance of misplaced ingenuity. The intermediate arch he has made a high-pointed one and yet run round it the dog-tooth ornament to give a transition from the Norman. He saw the ugliness of a direct change, and yet it did not strike him to build in harmony with the existing building.

The restoration of the church was effected by the exertions of the late incumbent, Canon Guthrie, whose munificence contributed a very large proportion of the expense of the work. Mr. Slade was the architect, and under his direction a partial south aisle was added corresponding with the chapel I have described. In the reparation of the fabric they discovered over the third arch from the west, in the north wall of the nave, an old archway for which no one can account, and it is still left bare for the inspection of the curious. The church was at this time fitted with open seats, with carved oak ends, which in accordance with the wish of Canon Guthrie, and by the stipulation of the Incorporated Church Building Society which granted £100 for the work, are all free. The choir seats and reading desk are of oak, but the space between them is scarcely wide enough,

and as the aisles extend through the length of the chancel the choir appears somewhat crowded by the congregation. In any case, the effect of the large open space, wider than it is long, which the chancel is, is remarkable. The cost of the restoration was £4,100, and the church was re-opened on the 22nd of November, 1864.

The lectern is also of oak and is placed near the pulpit on the north side of the church. The pulpit is a masterpiece, which at first I thought was Belgian work; it is however from the hand of Forsyth, of London. The individual character and expression given to the figures of the twelve apostles which are placed in canopied niches round it is marvellous, and when the wood becomes toned by age it will be the gem of the building. Several stained glass windows which are now in the building were inserted in connection with the work of restoration, or subsequently. Unfortunately the east window is far from successful. At a distance it seems a heavy mass of blue and red colouring and it will not bear close examination. The windows on the north and south side of the sanctuary, put in to the memory of Canon and Mrs. Guthrie, are superior, though small. The window in the east end of the north aisle and the great west window are among the chief glories of the church, and it is really worth a pilgrimage to Calne to see how rapidly our great English firms are recovering the beautiful art of glass staining which has been lost for two or three centuries. The first-named window particularly struck my

attention; it is a perfect imitation, both in design and colour, of the period of the old artists in glass, and I turned reluctantly away from it. Underneath it is the following inscription: "To the "glory of God, and in memory of Cecilia Maria "Merewether, widow of Henry Atworth Mere-"wether, Sergeant-at-law, D.C.L., of Castlefield. "She died April 27th, 1874. This window was "placed by her affectionate sisters and brothers." The west window, by the same firm, Messrs. Clayton and Bell, is in five lights, which represent the Annunciation, the visit to Elizabeth, the birth of Christ, the presentation in the Temple, and the baptism by John the Baptist, and underneath are the events of the Old Testament which typify them. The whole of the figures in this window are remarkable for their careful drawing and artistic grouping, while the varying expressions are delineated with a truthfulness and beauty I have never seen surpassed. The colouring is rich and full and yet subordinated to the general tone of the window which is subdued in harmony with the wide expanse of bare wall in which it is placed. It is "In memory of Henrietta Maria "Ann Hungerford Crewe, who died January 14th, "1820, aged 48," and was placed there by her son, Hungerford, third Baron Crewe, in 1867. This lady was the heiress of a branch of the Hungerford family who held estates in Calne which have now passed to her son, Baron Crewe.

There is no reredos, but the communion table is covered with red velvet gilt braided, and a back-

ground of the same material covers the wall up to the foot of the window where the inscription "Gloria "in excelsis," is illuminated on the east wall. On the table stood simply a large brass cross and two stands of flowers very tastefully arranged. On the wall above, on either side of the window, is painted a Latin cross with a riband entwined, and as the walls of the space within the communion are inlaid with tinted tiles up to the lintels of the stained-glass windows, the whole effect is rich and striking. On the east wall of the nave, above the chancel arch, is a very artistic wall decoration by Clayton and Bell; the ground is covered with a pattern in dark brown, in the centre is painted the Paschal Lamb and on either side of it twice repeated the figure of an angel strangling the serpent, while round the arch runs the text, "Worthy is the Lamb that is slain." In continuation of this work on the north and south walls are the tables of the Commandments.

As I have said, all the seats are free, and it was a curious and pleasing sight to see a lady dressed in silks of the latest fashion side by side with the frilled cap, poke bonnet and shawl crossed over the chest of an old countrywoman of a generation not ashamed of humble rank, or the broad rough hand of a farm labourer grasping the same hymn book as a gentleman whose softer palm was delicately gloved. Perhaps too the carefully-nurtured child on whom parental affection had been able to lavish every comfort sat watching with the shy curi-

osity of children its neighbour for the hour, whom an affection equally strong had sufficed, but to teach its darling how to brave and battle with the trials of life. The free and open church system is liable to objections, real or fancied, on the ground of personal convenience, but I confess they are outweighed when it produces a scene so instinct with devotion, humility and charity—the true spirit of the Christian religion.

The whole tone and spirit of the service harmonised with the attitude of the congregation. The white-robed choir which followed the vicar and his curates into their seats, as the echoes of the chimes died away and the notes of the organ took up the strain, was remarkable for its reverend demeanour. Without any approach to dramatic effect the arrangement of the boys and the purity of their vestments seemed to betray the supervision of an artistic eye, and certainly their singing was the result of good selection and long instruction.

The service was conducted by the vicar, the Rev. John Duncan, M.A., of St. Andrew's, who monotoned all the prayers instead of reading them. The lessons were read by the Rev. Austin Gourley, a Dorsetshire clergyman. In the communion service the vicar stood at the north end of the table, though he faced the east to recite the Nicene Creed. The sermon was preached by the Rev. A. Gourley from Romans vi. 23—"The wages of sin "is death, but the gift of God is eternal life, "through Jesus Christ our Lord." With a slow ut-

terance he spoke somewhat lengthily to correct the common but mistaken opinion that a life in heaven is the just reward of a well-spent life here. Many texts might be quoted which seemed at first to support the opinion, but when we study the Gospel in the New Testament we learn that we are saved by the grace of God. If we all received our due it would be very different from happiness in heaven. The preacher explained the reason of this ; it was not so until sin came into the world, but that tainted and corrupted the soul of man like some fell disease, and henceforward none were naturally good. After thus expounding the doctrine that men are born in sin, he enlarged upon the word "death" in the text unpleasantly I thought, asserting that it meant the flames of hell, where the worm ceaseth not and the cry of the condemned goes up for ever unto heaven. In conclusion he contrasted the two clauses of the text, pointing out that not only is there the contrast between "death" and "eternal life," but also that the one is "the *wages* "of sin," the other is "the *gift* of God." The benediction was pronounced from the pulpit, and the congregation departed before the offertory.

The churchyard contains no monument of interest. Investo Boswell, the king of the gipsies, is buried here, and an altar tomb stood over his remains, but it was removed when the church was restored and three panels of it are built into the wall of the south porch. The centre panel is a rearing horse in a wreath. On each of the other panels is the inscription, "Under this tomb lieth

"the body of Investo Boswell, who departed this "life the 8th of February, 1774, aged 36 years." Below one is the following verse, which is an earlier version of that which I noted in Box churchyard :—

> **Forbear dear friends to mourn and weep,**
> **Since in this grave I sweetly sleep,**
> **And leave this troublesome world behind,**
> **A gloryous crown I hope to find.**

On the other is the text, "The Lord hath given "and the Lord hath taken away, blessed be the "name of the Lord." These people would thus seem to profess some sort of faith in Christianity, and I am told that there are in the registers of Calne many entries of the baptism of their children. Report also says that for many years after his interment the gipsies came on the anniversary of his interment to the grave of Investo Boswell and performed certain rites thereat.

Within the church is a most remarkable old parish chest, found hidden away somewhere by the present vicar, and placed in its position in a corner of the church. It is most substantially made of elm, and is secured with three clasps and locks. Then for greater security it is sunk in a large beam of oak. The wood is as perfect as when new, and yet it was made in the reign of Elizabeth. Roughly cut inside the lid are the words "Q E R XXI 1579 John Weilien"; which we may read—Queen Elizabeth's reign, twenty-first year, which would be Anno Domini 1579.

John Weilien was either the maker or the churchwarden at the time.

The bells in the tower are eight in number, and chime the tune of the old 113th Psalm. The saint's bell is of pre-Reformation date, and there are others by Abraham Rudhall, 1707, and J. Rudhall, 1796. On the third bell is the legend

Robert Forman collected the money for casting this bell
Of well-disposed persons, as I so you tell.

On another, re-cast in 1848, are the following lines by the Vicar, Canon Guthrie :—

I call the living, mourn the dead,
I tell when days and years are fled,
For grief and joy, for prayer and praise,
Whene'er my tuneful voice I raise.

The history of the living is not a long one. The church of Calne, or Cauna, as it is styled in Domesday Book, with the tithes thereto belonging, were given by St. Osmund, in 1099, as part of the endowment to his Cathedral at Old Sarum, and the gift was confirmed by Henry II. Down to the passing of the Act which ordered the sale of capitular estates, the treasurer of Salisbury Cathedral was always prebendary of Calne; he held the rectory and appointed a vicar, who in the days of plurality was vicar of Calne-cum-Cherhill, Berwick Bassett and Figheldean. When the lands came into the hands of the Ecclesiastical Commissioners they sold the prebendal estates to the Marquis of Lansdowne, who was then the lessee of them. He

was also lessee of the great tythes which however they did not then sell and he holds them now on a single life, aged 86 years. The presentation to the living lapsed to the Bishop of Salisbury. It is at present held by the Rev. J. Duncan, whose service I have already described. With a service of such a warm and earnest nature I was prepared to learn—as I did learn—that all the other onerous and important duties of a parish priest are faithfully performed by him. He has occupied the living for about eleven years, and is very generally esteemed in the borough. He is most active and hard-working in visiting the poor, the sick, and the infirm; indeed, suspended in the church I saw a notice requesting anyone who desired a minister to visit them to intimate their wish to him, so that it is clear that no opportunity is lost of ministering to those who need them the priceless blessings of the Christian religion.

S. Leonard, Farley Hungerford.

FARLEY CASTLE, the pleasant resort of pic-nic parties who wind their way up the beautiful valley of the Avon from Bath, is to the archæologist a remarkable monument of the decadence of a great family. The Hungerfords were for some centuries the chief family in this part of the country, and none, I suppose, erected so many chapels to the churches of the district wherein their costly and magnificent tombs are placed. They are to be found at Chippenham, at Corsham, at Wellow, and at Salisbury Cathedral; they had large estates at Black Bourton, in Oxfordshire, where some of them are buried, and at the town of Hungerford, which however is not named from them, there are many traces of their connection with it. They acquired a large number of their estates by marrying wealthy heiresses, and their success in obtaining well-dowered wives is proverbial. It is a tradition of their greatness that they could ride all the way from Farley to Salisbury without quitting their own property. They had acquired estates at Heytesbury when in 1369 Farley was bought by Sir Thomas Hungerford, of that place, who was Speaker of the House of Commons in the last

S. Leonard, Farley Hungerford.—South.

Parliament of Edward III. It had previously been held by the Montforts, and while in the hands of that celebrated family was called Farley Montfort. Hungerford obtained a royal license in 1383 to convert it into a castle, and what he left unfinished of the work was completed by his son Sir Walter, who having been a partisan of Henry IV. received great favour from that king. He served under Henry V. at Agincourt, and gained considerable prize money, as well as the grant of the barony of Homet, in Normandy, which he held by the peculiar service of rendering every year at the castle of Rouen a lance with a fox's brush hanging to it. This was one of the badges of the House of Lancaster. He thus became Baron Heytesbury and Homet, and was Lord High Treasurer under Henry VI. He changed the name of the castle to Farley Hungerford. Such the Hungerfords were, and for three centuries continued to be, making this castle their chief mansion in Somersetshire. During the Wars of the Roses they were faithful to the House of Lancaster, and as the Rev. Canon Jackson says, parted with lands and estates in the cause ; in the Civil War Sir Edward Hungerford, the head of the family, was commander of the forces of the Parliament in Wiltshire, though strangely enough some other member of his family held the castle for the king. That frightful vortex of licentiousness and vice, the court life of Charles II., effected the downfall of the family. The then Sir Edward Hungerford, described as a tall and handsome man, who was distinguished from his

predecessors by the title of "The Extravagant," wasted his substance in the riotous living of the period. Tradition says he entertained the king at Farley, at any rate he parted with Farley and all his estates in the neighbourhood, and died and was buried in London. The last male representative of the English branch of the Hungerfords died at Black Bourton, in Oxfordshire, in the year 1748, and with him their ancient and distinguished name passed from the roll of English country families, although a descendant, Lord Crewe, still holds lands inherited from the Hungerfords, his ancestors on the female side, at Calne.

The present parish church was built by the great Walter Lord Hungerford, as he had enclosed within his castle the old parish church, which is now shown as the chapel of the castle. It was consecrated in the reign of Henry VI., on S. Leonard's day, in the year 1443, and was dedicated to commemorate that day. It is of the late style of Gothic, and consists of a well-proportioned nave and chancel of similar design. The nave windows north and south are square-headed, with double lights, one alone being single, but the windows do not quite agree with the date, as they might be readily assigned to fifty years earlier than the foundation. The east window is however clearly in accordance with the date of consecration. This difficulty may be accounted for in the legend that Sir Walter Hungerford built the church out of the materials of a church that formerly stood at Rowley, or more properly speaking Wittenham. The Rev. Canon

Jackson published a paper in vol. xiii. of the "Wiltshire Archæological Magazine," on the manor of "Rowley, *alias* Wittenham, or that part of the parish of Farley Hungerford which lies in the county of Wilts," in which he gives an account of the annexation of the parish of Wittenham and Church of St. Nicholas to the adjoining parish in the year 1428, the year following the purchase of the manor of Rowley by Walter Lord Hungerford from Lord Zouche, confirmed in 1429. Under it the Rector of Farley is bound to do duty twice every year in the Church of Rowley, and keep in repair the chancel while the parishioners are to repair the church. A church so little used may have been permitted to be removed 15 years after, and may have therefore supplied the materials for Farley Church. The roof is open timbered, throughout in the ordinary barrel ribbing, but the carved bosses have perished. The nave roof, formerly covered with plaster, has been lately uncovered, and it is to be hoped that the roof of the chancel will shortly be similarly treated. The chancel arch is low and of poor design, but this was probably so built to give prominence to the rood loft that seems to have been of large dimensions, and entered from a staircase in the thickness of the wall, of which traces have recently been discovered. In the south wall of the nave eastward is a remnant of a piscina, marking the position of the altar of S. Mary, which was endowed with an annual payment out of the mill of the neighbouring parish of Telisford. The

chancel has some very elaborate and well-designed railing of Renaissance character, presented to the church by the late Colonel Houlton, which should be retained whatever restoration may be undertaken. I wish I could speak as conservatively of the remaining fittings of this portion of the church. Ghastly monuments of Strawberry Hill Gothic crowd the building with panel-work of the coldest freestone, which even the descendants of those whose virtues are so obtrusively commemorated could not defend. The memorials of the deceased should always be retained, but this is a case in which I would advise them to be carefully curtailed, and made to give way to a more appropriate stall work and reredos.

A small narrow arch separates the tower from the church westward, but it is now obstructed by the organ gallery. The arch is poor, and of later date than the rest of the church; the west window is of debased Perpendicular character in three lights, traceried under a circular hood moulding. I am of opinion that this tower was an addition made in the course of the 17th century, and long after the rest of the church was built, the western doorway being removed from its position in the end of the nave to the tower wall. Two of the bells, of which there are four, have the Hungerford crest and date, 1681, and they may give an approximate date for the tower. A peculiarity in the tower should be mentioned; the walls are not perpendicular, they all slope inwards, a form common in buildings intended for

defence or strength. I should not forget to mention that the Norman font in the castle is a robbery from this church, as also a piscina similar to that still here. The font is modern. The east window is filled with portions of stained glass, recovered from various places, including a figure of the patron, S. Leonard, and it also contains some foreign medallions similar to those at Bradford, the gift of Colonel Houlton. The crest of the Hungerfords, three sickles crossed, is of frequent occurrence on the fragments preserved in other windows.

A south porch, in its usual position, forms the public entrance for the congregation, above which is a stone containing an incised Latin inscription which Collinson does not mention, and Warner could not decipher. It reads :—

MUNIAT · HOC · TEMPLUM · CRUCE · GLORIFICANS · MICROCOSMUM · QUÆ · GENUIT · CHRISTUM · MISERIS · PRECE · FIAT · ASYLUM.

This may be translated : "May he, who by the "cross glorifies man, protect this church ; may "the mother of Christ become an asylum for the "wretched by her prayers for them." This stone has given rise to much discussion, as some have wished to remove the pre-Reformation doctrine of the inscription. They gloss the rendering by reading the Q, with a stroke over it, as *quem*, instead of *quæ*. But Canon Jackson—who is trustee for the property, and by that means has mastered this subject, if possible, more completely than Wiltshire antiquities generally—can produce

numbers of instances of that contraction for *quæ*, and when they can find one to favour the former view he will discuss the question. The stone is evidently of an earlier date than the church, and, no doubt, it came from Wittenham ; and, if I may be permitted an opinion, I should say from the forming of the M, N (like H), E and F, it is of the eighth century date. It is not that these several forms do not occur much later or even earlier, but we do not find them "cheek by jowl" except at this date.

By a pleasant coincidence my visit to Farley Church occurred on an apposite occasion, as that particular Sunday had been set apart for the Harvest Thanksgiving, in pursuance of a custom which there is little excuse for neglecting in country churches. Thus it was that I saw the building, prettily decorated with flowers and grain. The sills of all the windows were filled in with grass and flowers, and in the east window there was a profusion of bright blossoms. Beneath this, and behind the communion table, on which stood two candlesticks and a brass cross, hung a band with the word "Alleluia." The very wide ledge of the altar rails was covered with wheat and barley, at which were laid at regular intervals red and blue asters, with an effect most appropriately suggestive of a corn field. The chancel arch was wreathed with leaves, which terminated in bouquets at the capitals, and on the front of the pulpit was a device of barley, berries and flowers. The piscina, which quite recently has

been uncovered at the south-east corner of the nave, afforded space on this occasion for another bouquet, and altogether the general effect well befitted the occasion of the harvest festival. I cannot forbear to add, that this labour was carried out by Lady Houlton, who lives in a charming cottage near, and who enjoys as few do the natural beauties of the neighbourhood, and the extensive prospect her windows afford.

The pews throughout the nave are of the old fashioned, high and exclusive pattern, with doors. On the north side they are square ones, or what are called "family pews" (family jars), with seats round three sides of an oblong; a form which naturally fosters an indifference to the service, on which a portion *must* turn their backs. The reading-desk and the pulpit are designed to match, and are placed in the south-east angle of the nave, a circular sounding board being suspended over the pulpit. The front of one of the pews near the porch is very old, though unfortunately varnished, and is carved with the well known linen pattern. The body of the church was well filled by the people of the parish; the population, all told, only numbers about 150 souls.

The service was read by the rector, the Rev. T. P. Keene, LL.B., of Trinity College, Cambridge, in a clear loud voice, evidently trained in a much larger building. Indeed, I know that he comes from the fine old church of St. Cuthbert's, at Wells. Special Psalms and lessons were appointed for this service. The Psalms were ciii. and civ.; the first

lesson was Deuteronomy xxvi. 1—11; and the second lesson, Matthew xiii. 24—30. The hymn-book used is Hymns Ancient and Modern, with Appendix, and 374 therein—"Thou Lord shalt "save both man and beast," was the first hymn. This choice was premonitory of the double force which Mr. Keene subsequently gave to the service. It is a prayer against cattle plague, and commences:

> All creation groans and travails:
> Thou O God shalt hear its groan,
> For of man and all creation,
> Thou alike art Lord alone.

The Litany was read and the Holy Communion was also administered by the Rector, who was unassisted. The second hymn was 360, the grand harvest hymn:

> We plough the fields and scatter,

translated from the German: Wir Pflügen.

This having been sung, the sermon followed from Jeremiah v. 24: "Let us now fear the Lord "our God that giveth rain, both the former and "the latter, in his season; he reserveth unto us "the appointed weeks of the harvest." Upon these familiar words the Rector founded a very appropriate address, betraying a complete acquaintance with the agricultural life and a sympathy with its trials and difficulties. He quoted the saying: "God "made the country and man makes the town;" and remarked upon it that if any man ought to be a religious man more than another it ought to be the farmer, for he is more in the presence of God in

his daily occupations than even the Queen upon her throne, and He spoke more to them in an agricultural community than to any other. Prophets insisted upon this, and Jesus took it up in His parables, as in that of the sower. After dwelling upon this theme, he remarked how they had this year had alternations of feeling respecting the harvest; at first the weather was so fine as to encourage the most extravagant hopes; then came a time in which they were plunged to the depth of despair; and now when it was gathered in, if it scarcely came up to their first expectations, they must remember what a chequered season it had been. Passing on to notice the mingled feelings with which they came to that harvest festival, he sank the formal preacher in the man of kindness, whose refined and sensitive nature revolts at the unutterable cruelties of our race to the dumb creation. I admire him for the sharp and scathing words in which he spoke out to his people upon this point. The more humane a man is, the better Christian he will be, the more truly will he deserve the epithet of man of peace; and I am glad to find a preacher strike this home to the consciences of the congregation, instead of always entangling them in doctrinal questions which engage only their imaginations or their intellects. At such a time our preacher urged, they could scarcely help thinking of that scourge, that great agricultural plague which was passing like a flame of fire through the length and breadth of the land, and they might ask what was the cause of the

present murrain among the cattle. It was a judgment of God for the cruelty of man to what we call the brute creation, in carrying them across the seas, and in goading them into market places, without a drop of water or any of the common necessities of existence. But their cry was heard in Heaven, and their Maker from time to time took His own means to punish men for the wrongs they suffered. Until the Government took measures to prevent these cruelties, and until the people bestirred themselves, he believed God would send these diseases to touch men whom nothing else can touch, to touch through their pecuniary profits men whose consciences are impenetrable. This was a plain and open way of speaking which I sincerely wish was more general, and I cannot conceive a minister of the gospel of mercy better employed than in pleading with men against their cowardly and sinful inhumanity to their dumb fellow creatures. Let us part from the Rev. T. P. Keene with the hope that the seeds thus sown in the earnestness of the preacher will spring up and bear fruit abundantly.

S.S. Philip and James, Norton S. Philip.—West.

S.S. Philip and James, Norton S. Philip.

IT rains! Our English country scenes are beautiful indeed, but how often do we behold them through a veil of tears. The sight of dripping eaves and the sound of falling rain-drops are so familiar with us that we often fail to appreciate the value of the "soft refreshing rain," and we only murmur when it comes to interfere with our out-door pleasures and pursuits. It does so come with relentless frequency, and you and I, my readers, would feel ourselves unreal and imaginary travellers indeed if our Rambles had long continued without being christened by the elements. It rains so frequently that we have learned to distinguish in the damp and dismal monotony subtle differences of form and character in which an Addison or a Steele might find material for an interesting didactic essay on the tears of Nature. We know enough of human tears—of tears of sorrow, tears of joy, of rage, of fear, poets have elaborated a much longer catalogue than I can run over here. But the subject of rain if similarly honoured would have much more general interest. Tears are an individual affair, but rain affects mankind in general; and though we may unmoved

behold Niobe in tears, the sternest cynic cannot resist the saddened feelings which come over him at the sight and contact of rain. It rains! Not now with the fine small drops of a November drizzle in its irritating persistence, while the broad expanse of heaven is shut out by the smoke-sullied clouds which descend upon the face of the earth with their enshrouding arms till they threaten to engulf it like the prison of Tolfi. It rains! Not the fierce, beating but short-lived deluge which succeeds the crash of heaven's artillery, while the deep blue ether smiles through a rift in the passing clouds. It rains! But there is no relief to the dull cold hue of the far-off sky, no mist hangs over the distant hills, though the atmosphere is suffused with moisture. It is simply and frankly a rainy day. "The windows of heaven "are opened" and the waters pour down with a calm and pitiless steadiness. There is no wind to drive them in this direction or in that, but they fall steadily on all with republican impartiality, churning the roads into mud and drenching the leaves and fruit till they glisten again. On such a day did I behold the splendid panorama to be seen in winding through the Midford valley and on to the village of Norton Comitis, or Norton S. Philip. On either side the road seemed to be lined with orchards and every tree was groaning under a burden of fruit. Such a profusion I have not seen for many years, and the prospect of this abundance served to relieve the gloominess of the atmosphere.

So I reached the ancient George Inn; upon what authority it is said to have been formerly a grange of the Abbey of Hinton I know not, as it is to my mind clearly the ancient hostelry and storehouse for the merchants of the staple. Following the paved footway, whose worn stones harboured small pools of wet, I passed by a number of ancient houses to the church. As you thus approach it on the north-west side, the church of S. Philip and S. James stands on a slight embankment, and so its western tower bursts suddenly on your gaze, with the full effect of the seventy feet of its height. As is usual with Somersetshire towers, it is of the Perpendicular style, and would be considered fine by those persons who have not seen the magnificent structures of the eastern end of the county. The arrangement of the design is not good, as each storey does not conduct into the storey above; that is to say, the basement does not form a foundation for development above. More especially is this the case with the battlements that surmount the whole, as the buttresses lead up beneath the cornice in anticipation of forming themselves into pinnacles, whereas they are terminated by this horizontal band, and the battlements are constructed irrespective of any break below. Under the west window is a sort of western porch between the projection of the buttresses, the work on which has been much defaced by time, though the tower itself is in good condition. There is a tabernacle on each side of the arch, which is nearly equilateral

with foliated spandrils. The whole scarcely looks in its place, as the western door is designed irrespective of this porch, which I understand it has been suggested must have been removed from some other building at a later date than the building of the church. The church itself is of the usual Perpendicular character, and consists of nave and chancel, with south porch. It is without clerestory, but has north and south aisles which extend the entire length of the building; but these have evidently been built at different times, although all in the 16th century, for some of the arches have clustered columns and well-moulded architraves, whilst others are panelled with deep small foliated panels such as we see in Henry VII.'s chapel, and also frequently in this neighbourhood. Are they not detached chantry chapels? The church was restored at a very large cost in 1847, a great deal of modern work was put in, and a Jacobean plaster ceiling, ribbed and supported by angels, was removed, but the architect being Sir Gilbert Scott is a guarantee that it was done with due regard to the traditions of the building. As is stated on a tablet in the church—"the walls were "in part re-built, the roofs of the nave and aisles "renewed, and the area re-fitted with open seats; "the chancel was at the same time put in a state "of substantial reparation." The tower within is vaulted; the church is open timbered. In the aisles the principals are plain; but the nave has a hammer-beam moulded roof of bold design. At the extremity of the hammer-beams is the

figure of an angel of large size, and the wall posts rest on stone corbels with a vine pattern. The roof of the chancel is of panelled oak of considerable merit. The whole floor of the church is paved with encaustic tiles. A choir organ is placed on the north of the chancel and the vestry on the south, each being inclosed by an open carved oak screen. The pulpit of carved oak, panelled, stands in the nave, on the north side of the chancel arch. The lectern, which stands on the south side, is a double reversible desk.

The large east window is filled with stained glass in five lights. The centre figure of our Saviour is tame, but those of the Apostles, Peter, Philip, James the Less, and Andrew, on either side, have considerable force and expression: in the tracery of the window are two angels bearing shields, on which are shown the emblems of the Passion and the Crucifixion. The two side windows of the chancel are quarried, each pane containing a white lily. In the south aisle is a very beautiful window with the following inscription:—"Given by "the parishioners as a token of love and esteem for "their late vicar, Richard Palairet, on his resigna- "tion, October, 1866. Vicar 29 years." It was during this long incumbency that the restoration was carried out, and the work was greatly aided by the vicar's munificence. This gentleman whose liberal and benevolent character is well known in Bath and its neighbourhood, still resides at Norton for some months of the year. The window in the east of the north aisle, to the memory of a member

of his family, is a very successful study in the use of rich dark colours. There are other stained-glass windows in the church.

There are not many monuments of interest in the church. The only one which would detain an archæologist is a nameless recumbent effigy under an arch in the south aisle. It is the figure of a woman with her hands uplifted in a suppliant posture and at her feet is a dog, but who she may be is not known. Some members of the Flower family are buried here, and against the south wall, under a fleur-de-lis, is the following allusion to the name :—

"Te flos, jam justi rapuerunt stamina fusi ;
Virtutis remanet nobilis umbra tuæ."

"Now flowery fates have thee of life bereft
Large shadows of thy virtues thou hast left."

"In the floor of the nave are the mutilated "portraitures in stone of two females close to "each other and called by the inhabitants the "fair maidens of Fosscot or Fosstoke, a neigh-"bouring hamlet now depopulated." So says Collinson, and adds a tradition from which it would appear that the Siamese twins had been anticipated in this little Somersetshire village, and the idea of the ghastly fate which some anticipated for Chang and Eng in their lifetime, may have been derived from this story. The historian continues, "There is a tradition that "the persons they represent were twins, whose "bodies were at their birth conjoined together,

"and they arrived at a state of maturity; "and that one of them dying, the survivor "was constrained to drag about her lifeless "companion till death released her of her horrid "burden." Some persons had the same fear for the Siamese monstrosity, and the severance of the link was seriously contemplated and would have been attempted if the surgeons had not refused to undertake it. Their death showed that the two organisms were not sufficiently distinct to exist separately, and this Fosscote legend may in the light of that fact be consigned to the same limbo whither so many stories of the freaks of nature, which our ancestors believed with confiding simplicity, have preceded it.

Returning to the interior of the church, above the east window angels are painted, and down the wall a design of the True Vine with a Maltese cross in the centre of it. The reredos is handsomely carved in Sienna marble, surmounted by a cross. The table is covered with crimson velvet, on it stands two candles, unlighted, and two stands of flowers. The communion rails are of brass, of simple design. The floor is very artistically laid with coloured and glazed tiles. On the Sunday on which I happened to be present the church was decorated for the Harvest Home Festival, and thus I had the opportunity of appreciating the exquisite taste of the ladies of the parish who had spared no pains to perfect the task. The font, which is octagonal, emblematic of regeneration, stands near the porch, and its appearance,

with bright-hued lines of blossoms — geranium, barberry and pomegranate — trailing over its outline, showed that loving and experienced fingers had been at work. It was embowered, not loaded with flowers. In the front panel of the pulpit was a Latin cross of flowers and corn, and round the standards at the end of the reading desk hung a beautiful wreath. The lectern was also made bright with flowers, but the crowning effect was in the treatment of the communion table, on which stood a large sheaf of wheat garlanded, by the art that conceals art, with a vine branch, on which hung two or three bunches of ripe dark grapes; the idea of luxurious profusion was thus most skilfully suggested.

The unsurpliced but well trained choir had quietly taken their places before the entrance of the clergy into the church. The prayers were read by the Rev. Charles Palairet, the brother of the late vicar, who assists *con amore* in the work of the parish. Hymns Ancient and Modern with Appendix is in use here, and after the collect fo grace Simon Browne's hymn was sung—

Come, gentle Spirit, heavenly dove,

After the Litany had been read the hymn which the Rev. J. Chandler has adapted from the Latin followed :—

O Lord, how joyful 'tis to see.

The singing was simple and pleasing, since all the congregation joined cheerfully in it. The volume of sound was scarcely sufficient to fill that large

building, but on a wet morning the attendance is less crowded than at ordinary times. The pre-communion service was conducted by the vicar, the Rev. H. Bannerman Burney, M.A., of Oriel College, Oxford, prebendary of Wells, and the service concluded after the offertory without sermon, with the prayer for the Church militant. This I regretted, for the esteem in which the vicar is held in the parish, and his genial reputation throughout the deanery; the manner in which he has maintained the church in excellent condition, as bequeathed to him, and the happy spirit of his service, all gave me a strong desire to hear him in his own pulpit.

In Domesday Book Edward de Sarisberi holds "Hantone" and "Nortune." This Edward was the son of a valiant Norman soldier, Walter le Ewrus, Count of Rosmar, to whom in consideration of his services William the Conqueror gave the whole of Salisbury and Ambresbury. He was standard bearer to Henry I. at the great battle of Brenmule, by which an end was put to the rebellion in Normandy. This Edward held thirty-eight manors in Wilts, of which county he was sheriff. The shrievalty was not then the annual office it is now. It was a post of great responsibility, and the late Mr. J. Gough Nichols speaking of the Latin word *vicecomes* which is rendered by it in translating documents, says: "As we regard "titles of dignity we might translate it as viscount, "though this term was really not introduced into "England as a title of peerage until after the

"reign of Henry VI. But in early feudal times "titles independent of office did not exist, and the "*vicecomes* who acted in the absence of an earl" (that is to say not as his deputy but because there was not an earl in that part of the county), "is "usually considered as identical with the function-"ary known by the English term of shirereeve or "sheriff. The Latin records of many centuries "down to modern times confirm this interpretation. "In many reigns of our early Norman monarchs "the office was commonly hereditary. Afterwards "it was granted to the same person for several "successive years at the king's pleasure, and lastly "the modern practice obtained of appointing a "a new sheriff every year." This Edward received his rents in kind and we read of his having so many porkers, and bacon hogs, honeycombs, &c. At his death his large estates were divided between his son, Walter of Salisbury, and his daughter Matilda, who married Humphrey de Bohun, the founder of the Priory of Monkton Farley. Walter's son was created first Earl of Salisbury by the Empress Matilda, and the earl's grand-daughter was the famous Ella, Countess of Salisbury, who married William de Longspee, the son of Henry II. and the Fair Rosamond. He became in his wife's right Earl of Salisbury, such marriages being found a very convenient and economical way of giving gentlemen of doubtful parentage a start in the world. He gave his manor of Hatherop, in Gloucestershire, to form a Carthusian monastery, which Ella after his death transferred to Hinton;

she also founded the Abbey of Lacock, of which she became first abbess, and I may add, as illustrating my quotation above, that in the muniment chest at Lacock is still preserved the copy of Magna Charta, as ratified by Henry III., which was sent to her as hereditary sheriff of Wiltshire. To endow the abbey at Hinton she took out of the jurisdiction of the hundred of Wellow the liberty of Hinton and Norton, upon which pope and king united to confer privileges and immunities for the benefit of the monks. It consisted of the two parishes of Hinton and Norton S. Philip, each often called *comitis*, because they had belonged to the Earls of Salisbury. At the dissolution the manor of Norton passed with that of Hinton, and has been held by different families, including at one time the seemingly universal Hungerfords. The presentation to the Vicarage passed to the Bishop of Bath and Wells, in whom it is now vested.

S. Peter, Freshford.

MY intention being to attend service in the curious weather-beaten little church of Limpley Stoke, I arrived in that village at a quarter before eleven on Sunday morning. I heard no bell, but as I believed the little campanile to be tenantless I took no note of that. I saw the people going forth to public worship, I saw a chapel with doors invitingly open, and I passed on up the lane to the church to find—a padlock on the gate. On inquiry I learned that the living being a small one is conjoined with Winsley, and the incumbent holds one service here in the afternoon. He is at present without a curate, and as the living does not admit a large stipend the vacancy is not likely to be quickly filled, for it is not easy to keep heart and soul together now-a-days, much less to be

Passing rich on forty pounds a year.

The patrons, the Dean and Chapter of Bristol, promised the present Vicar that the livings should be separated and Limpley Stoke re-endowed. Twelve years have passed, but it has not been done. The Book of Common Prayer prescribes, "The order for morning prayer daily throughout the year," and though this is not always practicable the custom of

S. Peter, Freshford.—North West.

many parishes, where an earnest religious spirit prevails, of keeping the church doors continually open is a commendable one. But if this is a matter of sentiment the services of the Lord's day are not, and their omission is a grave and serious scandal, not only on account of the villagers in this case, but also the well-to-do population who inhabit the villas springing up around it, or visit the hydropathic establishment which is carried on in its midst. The essential principle of the Establishment is that it shall maintain the worship of God in every parish, and the fact of the church being closed and the chapel open is a stronger argument for the severance of Church and State than a year's work on the part of the Liberation Society. Surely if the voluntary effort of Dissenters can erect and maintain a chapel in a parish there is sufficient zeal among the Churchmen of the district, if appealed to, to provide adequate ministry for the parish church. Surely the religion of Churchmen is as real and earnest as that of their Nonconforming brethren. Surely it is not to be said that our church is only maintained by the pious provision of our ancestors, that among Dissenters alone is religious effort to be found to-day; that our Christianity is but a tradition and a memory by which we hold church property and that the living reality of an active faith is to be found outside our ranks! Surely we are wealthy enough and earnest enough to remove the padlock from the church gate.

Had I been anything but a Church Rambler I

should have turned back to the chapel thankful that any body of Christians had taken up the sacred work which my own church had forsaken. As it was, I hastened down the lane and reached the Church of S. Peter, Freshford, in sufficient time for service.

With scarcely an exception it is surprising how small were the churches in the neighbourhood of Bath prior to the Reformation. Freshford Church is one of these small edifices, as up to the period of the Georges it only consisted of a small western tower, nave and chancel. The little church of S. Thomas à Becket, Widcombe, with which most of my readers are probably acquainted, is a far more considerable structure. The church now has the addition of a side aisle to the north, but the less we say about that the better, although, as it must have been added fully 125 years ago, I run no danger of offending those who built it. I strongly advise the descendants of those who perpetrated the enormity to remove their reproach. The nave and sentry box porch, with the old sundial hoisted above the roof, were built about the same time in the Strawberry hill Gothic, rendered famous by its originator, Horace Walpole.

The chancel about twelve years since was rebuilt, slightly widened and lengthened. The east window is four centred of three lights, the label moulding of which on the exterior has heads of ecclesiastics as bosses, with the head of our Saviour at the apex. The other windows are remarkably small, of three and two lights,

each square-headed, well foliated and with remarkably large cusps. Three out of four of these windows may be original. They seem far too small, but as they are numerous the chancel does not lack light. The roof is entirely new open arched timbered, of the style of the remainder of the chancel, late Perpendicular. The chancel arch is—of no style at all, and there is one to match it in the north aisle, the two resting on a solid wall of masonry about four feet wide, which is pierced with two holes to allow persons in the nave to see the chancel. The arches between the aisle and nave rest on clustered freestone columns with plain capitals; in the chancel the column is of lias stone with foliated capitals. The roof of the nave is flat ceiled, the north aisle has an arched ceiling, except when it is continued next the chancel, where it is again a flat ceiling. The windows too, in this portion of the building, are ogee headed in two lights. At least it can be said that the features of the church are not brought down to "a dead level of uniformity."

I should not forget the font which is plain octagonal of the Decorated style. A pretty little western tower of three stories is the chief ornament of the building and any one who wishes to carry away a pleasing recollection of the church should go and view it from the Tyning or some other point where that only comes into view. It has very plain battlements, with angular buttresses pinnacled on their face and a singular arrangement of turret stairs at the north-east angle. The

western window is partially walled up and the western doorway is converted into a window. How the devout dread fresh air!

The church is fitted with pews with doors and high backs: how is it that these bear the impress of the latter half of this century? I had thought that pews ceased to be re-established much longer since. Inquiry elicited the reply that at the time this church was *cleansed* money would only be given on one condition—pews.

The lamentable part of the church however is the wide galleries, painted white and supported on iron pillars, running the whole length of the north aisle and continued half way along the western wall. Under the tower is the organ gallery wherein also the choir is placed. This being erected under the tower does not project into the church; close beside it is the western gallery projecting its whole width. It is all galleries—the *utile* without the *dulce*. Higgledy-piggledy is the best description of the arrangements of the seats, back to back, face to face, or shoulder to shoulder. A seat has been long reserved, and is still curtained blue at the east end of the gallery, for a family famous in the times that are past as clothiers, but this will shortly disappear, as a search among the records of Wells has failed to prove the assertion that it is private property.

The commandments, the creed and the Lord's prayer in gold letters upon black boards are the only adornment in the chancel. There are no stained windows, nor are any likely to be added

under the present incumbent. The pulpit and reading desk stand against the north wall, on the west side of the centre—I can scarcely call it the chancel—arch. On the reading desk the books for the minister attracted my attention for they were bound in calf with red labels and looked just like account books. The church is lighted in the evening by lamps and as the bowls were of plain white glass the yellow oil could be seen through them; it would be much more pleasing to have coloured ones. The chains by which the lamps hung from the brackets not being long enough they were ingeniously pieced out with string.

Externally, the character of the church is on a par with its interior. Access is obtained to the gallery by a block of steps similar in character to but on a larger scale than those at Box. The vestry has been built as a lean-to against the side of the tower, in a very simple fashion.

The service was conducted throughout by the Rector, the Rev. Thomas Whitehouse, M.A., of Sydney Sussex College, Cambridge, in a very plain and simple manner, but with great earnestness. I was pleased that in the Litany he introduced a petition for the Prince of Wales, now on his way to India. The hymn book used was the "Hymnal Companion," edited by the Rev. E. H. Bickersteth, who I notice follows the custom which I wish was general, of giving the names of the authors of all the hymns. The first hymn was Montgomery's,

To thy temple I repair.

After which the precommunion service was read by the Rector. Dryden's fine hymn

> Creator spirit by whose aid
> The world's foundations first were laid.

was then sung, while the Rector repaired to the vestry and then ascended the pulpit to preach in his Geneva gown. His text was Titus ii. 13, "Looking for the blessed hope and the glorious "appearing of the great God and one Saviour "Jesus Christ." In these days, he said, while some denied our Lord and others were asking where was the promise of his second coming, this verse described the attitude of the sincere believer. He described what this was that they were looking for, and said it must be preceded by a series of events before which all the pageants of this world would grow pale. At some length he impressed upon his hearers that they knew not when that second coming might be and he urged them earnestly to be prepared for it ere it was too late for them to repent of their sins. The congregation was very numerous and most attentive to the service; and despite the discomforts and shortcomings of the church, the general tone of the service was sincere and earnest.

At the close of the sermon an incident occurred which would not have happened if clergy, choir and organ, were in their right position. The Rector, who seemed far from well, made a mistake in giving out the number of the closing hymn. He said 381, "318" came from the organ gallery

in a whisper, audible all over the church, as he was beginning to read the first verse. "Three hundred and eighteen is it?" he responded, and gave out the hymn

O worship the king,
All glorious above.

The choir consisted of three or four female voices in the gallery, who did their work well, but no more fulfil my ideal of what a church choir should be than such an incident as I have described accords with my notion of the service of the Church of England.

In accordance with the general character of the church there are no monuments in it of any great antiquity or interest. There is but one preserved of older date than the last century and that has a lengthy but interesting inscription to the memory of a member of the Ashe family, which with that of Ford, owned the greater part of the property in the parish in the last century. The inscription I refer to is graven on a black stone and is as follows :—

MARY ASHE, THE MOST SORROWFUL RELICT OF EDWARD ASHE, GENT. HATH PUT THESE VERSES IN ENGLISH TO THE PERPETUAL MEMORY OF HER DEAR HUSBAND, WHO DECEASED DEC. 31, 1661, AND OF AGE 26.

If all my vows and prayers had prevailed,
From death's arest you doubtless had been bail'd,
And you had mourned for me at death's cave,
As I doe mourn at your untimely grave;
But sith the just and righteous God's decree
Was not to heare my prayers, as I see;

You goe to rest before me, whiles mine eyes,
Fitted for mourning, drop out elegies.
Sweet boanes ly soft, the grave's a bed of trust:
My boanes shall shortly mingle with the dust.
Here lies a peice of heav'n, and Christ one day
Will send his angels to fatch it away.
Heav'n hath his soul, the earth his corpe doth hide,
Yet so that it shall not still heare abide:
His soul shall come with Christ, and at Christ's call,
Earth shall give up her share, and heav'n have all.

Olim umbrosa fuit quercus gratissima nymphis,
Fraxinus hic casa est sacra et amata Deo.
Concidit ante diem; sed germinat in paradiso;
Corpore defuncto, fama perennis erit.

Leland says he came from Trowbridge to Bath, and by the way I rode over "Freshefore Bridge "of 2 or 3 faire new arches of stone." The Avon still dashes merrily on its way out of Wiltshire under Freshford bridge, and I think that the epithet "fresh" applied to its rapid current is the true meaning of the presence of that syllable in the name Freshford. In Domesday it is written Fescheford. The parish of Freshford lies on the border of the county of Somerset, and portions of it, the two hamlets of Shrub and Iford with Freshford mills and bridge are in Wiltshire, the river Avon being the boundary. The manor of Freshford when the Great Survey was made, was in two holdings each of half a hide. It is recorded under the possessions of Roger de Curcelle, "Alric holds of Roger Fescheford. Domne held "it in the time of King Edward. Robert holds "of Roger Fescheforde. Brismar held it in the

"time of King Edward." Iford, on the road to Farley, is mentioned in Domesday as Eford. Collinson mentions that within a few years of his writing the house here had a chapel and cloister, but the latter had been pulled down and the former converted into a greenhouse. Pipards, north of the village, take its name from the family which anciently possessed it, who were lords of the manor of Cold Ashton and others in Wiltshire through several generations, and whose estates passed by an heiress to the Botelers, Earls of Ormond. In 1332 however the whole was given to the abbey of Hinton, with which it remained until the Dissolution, after which it passed by purchase through various hands until in the beginning of the eighteenth century it was bought by Anthony Methuen, esq. Thomas Joyce, esq., is at present lord of the manor. The manor house, now called Freshford house, is remarkable as the residence of Sir William F. P. Napier, whilst he wrote his "History of the Peninsular War." Around it therefore hang the memories of that noble and devoted wife who not only discharged all the duties that a large family imposed upon her, not only was a careful and sympathising companion to her husband but actually undertook and performed a task in the preparation of his history which he had abandoned as hopeless. When Wellington was told that she had deciphered the correspondence of Joseph Buonaparte without a key, he said, "I would "have given £20,000 to any man who could have

"done that for me in the Peninsula." Adjoining Freshford was anciently another parish called Woodwick, or in Saxon days Undewiche. At the Conquest the manor belonged to the Abbey of S. Peter Bath, and is entered in Domesday book, "Ranulf holds of the church "Undewiche. A monk of the same monastery held "it in the time of King Edward." This Ranulf Flambard was also tenant of Corston and Charlton near Malmesbury, the property of the Abbey at that place. It would appear to have been alienated from them before the Dissolution. In the year 1448 the livings of Freshford and Woodwick were united, on account of their vicinity and the smallness of the income; this was effected with the consent of Thomas Halle, esq., of Bradford, the patron of both. It would appear from this time the church of Woodwick, which was not far distant from the church of S. Mary the Virgin Limpley Stoke, fell into decay, and village and church have alike been destroyed and the land has returned again under the plough. When Collinson wrote it had long disappeared, though some tombstones and remains of a church had then recently been dug out in a field called Church Fields or Church Powels, in a district still called Woodward. The name often survives long after any trace of its origin has passed away. The rectory of Freshford has passed into the hands of the Trustees under the will of the late Rev. C. Simeon, who presented the present rector about two years since. Mr. Whitehouse

had previously laboured for sixteen years as a missionary in India, and immediately prior to his acceptance of this living was for some years curate of the Bath Abbey, under the late Rector the Rev. Preb. Kemble, where his zealous labours and sincere piety won him the esteem of all the congregation, who expressed their regard in the presentation of a handsome testimonial when he left. I may, therefore, be allowed to add that after such long labour in the vineyard, and with his weakened health, he may fairly pause at the stupendous task of rebuilding the church, for the present condition of which he can in no way be held responsible.

S. Michael, Twerton.

SOLEMN and impressive in the highest degree was the service in the parish church of Twerton on the Sunday following the funeral of the late Mr Isaac Carr. A crowded congregation had assembled to pay their last tribute of respect to the memory of one who had been for years the chief support and kind friend of all that growing population, and the sable habiliments that predominated throughout the building, and the pulpit draped in black, testified to their consciousness that they had been brought face to face with the awful mystery of death. So a chastened feeling pervaded all, and they joined in the glorious liturgy of our Church and listened to its sacred teaching and to the inspired words of the preacher, in a devout and attentive spirit in which only such rare and precious occasions as this can unite a large multitude.

From first to last everything in the service harmonised with the feeling with which the church had been entered that morning. The opening hymn to be found in the Church Hymns published by the S.P.C.K. reminded those who had passed the freshly-opened grave close to the entrance of the church, that all did not end there—

On the resurrection morning
Soul and body meet again,
No more sorrow, no more weeping,
No more pain !

S. Michael, Twerton.—North West.

The prayers were read by the Rev. W. S. Shaw with marvellous clearness and distinctness, so that the youngest child in the most distant part of the building could not miss a syllable of his grave and dignified enunciation. The lessons were read by the Vicar, whose command over a voice naturally far from strong, shows how much careful study can accomplish with regard to human speech. The choir up with the organ in the western gallery satisfactorily led the singing of the Canticles, which was heartily joined in by the congregation. After the prayers the familiar hymn was appropriately introduced,

> Just as I am, without one plea,
> But that Thy blood was shed for me,
> And that thou bid'st me come to Thee,
> O, Lamb of God, I come.

The pre-communion service was taken by the Vicar, assisted by the curate, and before the sermon the distinctly burial hymn on the text, "The souls of the righteous are in the hand of "God, and there shall no torment touch them," was sung—

> Now the labourer's task is o'er;
> Now the battle day is past;
> Now upon the farther shore
> Lands the voyager at last.
> Father, in Thy gracious keeping,
> Leave we now Thy servant sleeping.

The Vicar then ascended the pulpit in his M.A. gown, and gave out as his text, 2 Samuel iii. 38—

"Know ye not that there is a prince and a great "man fallen this day in Israel?" Hereupon he preached an eloquent and touching sermon, most admirable in its application to the thoughts which pervaded the service. He commenced with an exposition of the subject matter of his text, saying—these words were spoken by David over Abner. David and Abner were men who had some thing in common between them. Both had lived stirring and troublous lives. Both were great soldiers. Both had made warm friends and bitter enemies. But in one respect there was a great difference. David, lived a high spiritual life, as well as a stirring and troublous one in the world. He was saint and psalmist—the sweet singer of Israel, whose divine songs have been the spiritual food of all generations of God's servants from his time to ours—the pattern and example after which all subsequent psalmists and hymn-writers have set their verses. Abner, so far as we know, was nothing of this kind. Doubtless he was an able and upright man—it may be, though the Bible is silent on this, a God-fearing man. Certainly he was loyal and faithful to his master and relation, King Saul. The first time we read of him is as captain of the host to Saul, when David goes forth as a stripling to slay the giant. All through Saul's wars he fought by his master's side, and when Saul fell before the Philistines in the crushing battle of Mount Gilboa, and David took the vacant kingdom, Abner did not go over to the side of the popular hero, but kept his faith to Saul's

family. He took Ish-bosheth, the son of Saul, and made him king over all the land of Israel that could still be rescued from the victorious Philistines. And as long as Abner stood by him, Ish-bosheth reigned and prospered; when he had driven Abner from him by a personal insult, then he fell immediately, But Abner himself fared no better. He passed over to David and was kindly and courteously received. But in his varied career he had made enemies in David's camp, and they seized the opportunity to slay him treacherously. "When Abner was returned to Hebron, Joab took "him aside in the gate to speak with him quietly, "and smote him there under the fifth rib that he "died, for the blood of Asahel his brother." But though he had private enemies, his loss was felt as a public calamity. They buried him in Hebron, "and the king lifted up his voice and wept at the "grave of Abner, and all the people wept." Such was the man for whom King David mourned—a man mixed up in the world's strife, immersed in the world's affairs—a man who had fought and fled, had known victory and defeat, had made friends and enemies, had passed a vehement and stormy life—but a life which had been all through a power and a force, a might swaying the actions of men, and deeply affecting the fortunes of his nation—and one whom, as they looked back over all the lights and shades of the chequered path which he had trodden, the people felt that they had good reason to mourn. It was the feeling of the whole nation that David gave expression to

when he said—"Know ye not that there is a prince "and a great man fallen this day in Israel?" The preacher then pointed out that they had lost a prince and a great man among them in him who had taken their cloth mills years ago, and guided them into prosperity; who had for many years afforded steady employment to their teeming population; unaffected by any of the fluctuations of trade; who had always striven to draw different sections together in one social bond; who had ever been a friend to the young, the aged, the poor and the needy. After delicate reference to his regular attendance at church, and his sincere Christian character, he concluded —I have said enough to justify my text and to make you feel that a prince and a great man has fallen in our midst—one who has left his mark and stamp upon the parish in which he lived—who was loved, feared and honoured in life, and mourned with a true sorrow by many mourners in death. What remains but to cherish his memory in our hearts and follow out whatever paths of common benefit he has opened up to us? If there are any here who have never thought of death, if there are any who are unaccustomed to meet in prayer, any to whom the names of God and Christ are unfamiliar, let them now learn the lesson which death brings home to us. This life is but for a little, it precedes a long mysterious future of which we know little, except that the life we now live is a preparation for it, and that the man who is now gentle, just and God-fearing, will carry these qualities into the life

to come; while the man who is sensual, lustful, wicked, will carry these qualities also into a life where there is food for nothing which is not pure and spiritual. If there be any here who have lived as if this life were all, as if there were no God here and no Judge to come, let them listen now as to the very voice of Christ, whose minister I am, saying, "Repent, for the kingdom of heaven is at hand." —at hand, as surely as death is close to life and judgment follows upon death. We listened the other day in that deep silence which the presence of a great multitude makes so awe-inspiring, to the gracious words, "Blessed are the dead "which die in the Lord. Even so, saith the Spirit, "for they rest from their labours." Rest is now his portion—rest from the toils of a busy life—rest from anxiety and strife—rest from pain and sorrow and bereavement—rest, as we trust, in the Lord. Jesus Christ, who died for us, has won that boon for all of us, for all, that is who—listening in simple sincerity for His voice in their hearts, that voice which we call the voice of duty, or of conscience, or of love, but which is in truth the voice of God—strive earnestly to do His will, and then for all their short-comings, all their failures, all their errors, throw themselves humbly and without excuse, upon His all-forgiving mercy. He who in the days of His flesh said to all earnest suppliants, to all penitent sinners, "Thy faith "hath saved thee—thy sins be forgiven thee—go in "peace,"—says still the same from His throne in Heaven—says it still especially to all who gather,

as many of us are about to do now, round His table to act over again His last meal with His disciples, and celebrate the death by which we live. There we all meet in Him, there in the light of His felt presence all separations are effaced, far sundered worshippers are joined together and distant ages meet in spirit. He of whom we speak was ever with us here in this solemn ordinance on earth. Shall we think that he is absent now when, as we trust, he has been taken to dwell more closely with his Lord, that Lord to whom we thus draw very near, and who has given us the comforting assurance, Where I am, there shall also My servant be?

Unfortunately there is little to be said about the church at Twerton, though what there is in its history to interest the archæologist has been industriously collected by the Rev. W. S. Shaw. The body of the church, though it by no means required it, was rebuilt between 1816 and 1824. The church that was pulled down was, as I gather from a photograph of a sketch which I have seen, a small but well proportioned village church of Perpendicular date. The present most substantial structure was erected by Mr. Manners in the very worst era of church building. It is simply a long rectangular building with long narrow windows and ceiled roof. The galleries, as substantial carpentering as the building is masonry, run round three sides of it, and on the fourth a small square chancel is entered by three steps. The reredos is only of painted deal and as may be

supposed of a sham, very commonplace. In the eastern corners of the nave two red baize screens serve to cover the entrance to the church and the vestry door, a fact which in itself shows how little idea there was of building a church in erecting it. The whole area was satisfactorily reseated some years ago by the generosity of the late Mr. Carr, with low open seats, which I am sorry to learn however are appropriated. It may be observed that a large reversible desk serves as reading desk and lectern. The old monumental tablets have been replaced on the walls and one or two of them are very curious. One of them relates to a member of the Broad family which was long connected with Twerton, and whose name, from 1559 till quite recently, can be traced in the parish registers which are very curious and date from the commencement of registers in 1538. The inscription I refer to reads :—

HIS AGE 70
HERE LYETH THE BODY
OF WILLIAM BROADE
WHO DECEASED THE
31 DAY OF IULY 1632
CHRIST — MATH XI — SAITH
FOR SAKE THY SINNES
AND COME TO MEE
AND THOV SHALT HAVE
A KING DOMEI FREE.

The small line has evidently been obliterated and altered though the original h in Math remains and as the quotation is one in substance and not

in words from the gospel, I conclude that at some time objection was taken to the name of the rhymster whose words are used and the scriptural authority for them was substituted. Another still more curious in its phraseology is that near the western doorway—

FARWEL UAINE WORLD
FARWEL TO TRADE AND BUILDING
AND ALL THE CUMBER
WHICH TAKE UP THE LIUING
MY THREAD IS SPUN
AND ALL MY GLAS IS RUN
HOW WISE ARE THEY
WHOSE WORKS NOT LEF ONDONE
WHO ERE THOU ART THAT
LOOKS UPON THESE LINES
REPENT BELIEVE AND TURNE
TO GOD BETIMES
TO ME TO LIUE IS CHRIST TO DIE IS GAIN
THIS MOTTO THINE
THOU HAST SECUR'D THE MAINE
TH MORTS MART 3
ÆTAT : SUÆ 36 A.D.
1681.

The tower is square in three storeys and embattled, but it is in no wise remarkable except that it is better than the church. It contains a peal of six bells, respecting which the following memorandum is made in the register :—"1724. That the pale "of five Bells belonging to ye Church of Twiverton "were all recast at Gloucester and made a pale of "six by Abraham Rudhall, jun. Anno Domini "1724."

The former inscriptions were not recorded, they at present all bear the date, one the legend "peace "and good neighbourhood," another, "prosperity "to this parish, A. R.," another, only the date, a fourth, "Mr. James Rich, Vicar," and a fifth, "Samuel Broad and Wm. Faulkner, Church-"wardens," while the last says :—

> I to the Church the living call
> And to the Grave do summon all.

The most interesting portion of the church is a very fine Norman doorway with pellet and chevron moulding, which has been removed from the south to the west of the church. This, and the octagonal font which has been however raised on a plinth are the only remains of a Norman foundation.

The exact derivation of the name Twerton is rather a puzzle for etymologists, who have advanced several theories upon the different forms in which it appears. In the Registers at Wells the name is spelt in 1316 Twyvrton, in 1410 Twyforton, in 1623 Twiverton, 1638 Twirton, 1723 Twerton. The best possible authority on local names, the Rev. Preb. Earle says "which-"ever form we assume as the most likely to be "original, that of Twerton or that of Twiverton, "in either case we must assign it a Saxon ety-"mology. It may be composed, either of the "words, 'At Weir Town,' which would easily "condense into Twerton, or it may be formed out "of the words, 'At Weaver Town,' which is the "idea suggested by the form Twiverton. There is

"only one other conjecture which is worthy of "mention that is 'At Over Town,' and as 'over' "was an old word for 'bank,' the name would "thus signify the 'Town on the bank of the "river.'"

In Domesday Book, part of "Twertone" was held by Nigel who also held Englishcombe. Nigel was a priest, the Conqueror's physician, who was granted landsat Calne, Haselbury and other places in Hants, Herefordshire and Shropshire. The other portion was held by "Goiffrid" of the Bishop. The Bishop was Geoffrey de Montbray who had acted as William's Lieutenant-General at Hastings, and became Bishop of Coutance, in Normandy, 1048. He was afterwards Chief Justiciary of England and in that character presided at the County Court held at Pinendene in Kent at the great trial between Lanfranc and Odo. He was possessed of no less than 280 manors. He joined in Duke Robert's favour in 1088 against Rufus, and died in 1093. Before the Conquest Twerton appears, like Bath, to have formed part of the dower of the Queen Edith, whom the Confessor treated so hardly. This "Goiffrid" was Gosfrid or Goiffrid Malreward, of Norton Malreward, whose family remained connected with the parish for at least two centuries, and in 1318 Walter Malreward gave the church to the nuns of Kington S. Michael, near Chippenham; the deed being in the following terms:—

Know all present and future generations that I,

W. Malreward, have given the Church of Twerton free of all services to Kington Monastery and Nuns; saving Episcopal rights. Witnesses, Thomas de Erlega, Archdeacon of Wells; Richard, Archdeacon of Bath; Ilbert, precentor of Wells.

This was confirmed by his great grandson, Godfrey Malreward. In the appropriation of the church to the prioress and convent of Kington on the resignation of William de Alresforde dated at Wellington the 16th March, 1320, a reservation of a portion of the tythes which they of old time received is made to the nuns of Barrow. This portion amounted to two marks and is mentioned in the taxation of Pope Nicholas, 1291.

In his account of the nunnery of Kington S. Michael in the "Wilts Archæological Magazine," iv., the Rev. Canon Jackson prints the "book of "obits" belonging thereto, the calendar, that is, of benefactors and others, the repose of whose souls was to be prayed for on the anniversary of their death. On January 9th is given the name of Reynold, Bishop of Bath—Reginald Fitzjocelyn, that is, the reputed founder of St. John's Hospital, Bath, died 1191, who gave the nunnery the parsonage of Twerton. "The soules of Savary, late Bishop of "Bathe and Glaston; and of Jocelyn late Bishop "of Bathe, that confirmed to us by their writing "the same," are also to be prayed for.

With regard to the dedication, the church at Twerton is now dedicated to S. Michael. The village revel however, which generally marks the saints' day, to whom the church is dedicated, used

to be kept on the 28th of June, which is the vigil of S. Peter. On this point Mr. Shaw finds that in 1235, Michael of Amesbury, Abbot of Glastonbury, restored the Church of Kington, and that it was re-dedicated to S. Michael, as a compliment to the Abbot. He therefore suggests, "May it "not be that the Church of Twerton was likewise "re-dedicated for the same reason, as the parsonage "was in the hands of the nuns of Kington?" It is also to be noted that traces of the connection of Twerton with this nunnery still exist in the names of some of the fields. One large division of the tithe ground is called the Minchin Barn Estate, and another portion is called Minchin Garden—Minchin being an old word for Nun, which appears in the name Minchinhampton. Whether Maiden Furlong has a similar connection is doubtful.

At the dissolution of monastic establishments in the reign of Henry VIII. the Rectory was granted 30th June, 1538, with other possessions of the nuns to Sir Richard Long, younger brother of Sir Henry Long, of Draycote, who had been their chief seneschal. The name of a Robert Long as a Justice of the Peace appears in 1656 in the registers as performing a marriage according to the civil form enforced under the Commonwealth. In that year there is the following entry :—

The contract betwene Robert Smalcombe and Elizabeth Lamfer, alias Smalcombe, was thrice published at the time appointed by the Act in the Parish Church of Twiverton, they were married

12th of November by Robert Long, Justice of the Peace, in the presence of Anthony Druce, Registrar, Wm. Guiding and others.

The Rectory has since passed through various hands and is now held by Oriel College, Oxford, who presented the vicarage in 1852 to the Rev. George Buckle, M.A., and prebendary of Wells. Like Arnold of Rugby, and the poet Keble, he was once a scholar of Corpus Christi, and passed over to a fellowship of Oriel College. During the years he has held the living the Vicar has won the love of his people by the charitable and self-sacrificing discharge of his parochial duties, and though through unhappy differences which arose prior to his coming, Dissent is strong in the parish, he is respected by all for his spirit of broad tolerance and catholic good-will. From what I was told I believe the usual attendance at church is far from what it should be, but there is not a parish round Bath that has more devoted ministry than Twerton receives from its Vicar, and his active coadjutor, the Rev. W. S. Shaw. The Vicar is remarkably liberal and enlightened in his views and a ripe and accomplished scholar, whom it is an honour to Twerton to possess. It is one of the most satisfactory workings of our English Church system that it stations in the rural parishes of the land, far from the great centres of knowledge and of thought, educated gentlemen of such culture and power of mind as our Vicar, to keep alive the flame of spiritual knowledge and to elevate and purify the lives of the people. When

we are urged to tear down the Establishment we may fairly say, would it not be to remove the salt which savours our social life? "But," says the Divine Master, "if the salt hath lost his "savour, wherewith shall it be salted?"

S. Michael and All Angels, Monkton Combe.—North.

S. Michael, Monkton Combe.

OMBE as the name of a place is so frequent in the neighbourhood of Bath that we need no philologist to tell us that it means a hollow like the Welsh *cwm*. It is identified in our minds with many a pretty well-wooded dell which will suddenly break upon our view as we wander among the hills which surround the valley of Bath. The particular combe I am now speaking of opens from the Avon valley into the valley of Midford, and even in that focus of natural beauty must be said to be remarkably beautiful. This Combe has a distinguishing name, Monkton, which connects it with a monastic establishment, as Combe Regis shows that that combe belonged to the king at the time the name was acquired. There are still in existence near the church two houses of undoubted antiquity, not far apart. One was apparently a barn; in both the old windows remain, and it is said in the village that there were the figure of a bishop and other rude sculptures over the door of the house, the appearance of which warrants such a supposition, but they have been removed to Midford Castle, and whether they are still in existence I know not. The monks of the Abbey of Bath

were formerly the owners of Combe Monkton, as Collinson says it should be called. Domesday Book in recounting the possessions of the monastery, says: "The church itself holds Cume" and their ownership of this and of several other possessions of the church was confirmed by Bishop Theobald in 1140. After the Dissolution, Henry VII. granted to Humfrey Colles, by letters patent bearing date the 16th of March, 1542:—

All that our messuage or our capital mansion of Combe situate, lying and being within the parish of Combe in our said county of Somerset, and all and singular the houses, buildings, gardens, orchards, dove houses, pools, warrens, and our lands and grounds within the site and precinct of the same capital mansion, being to our said late monastery and priory of Bath lately belonging and appertaining, to the aforesaid Humfrey Colles, his heirs and assigns, for ever to be held of us, our heirs and successors, in capite by the service of a fortieth part of one knight's fee, and to be rendered yerely to us our heirs and successors.

These facts guide us to the conclusion that the house still existing is this "capital messuage," and that the monks of Bath kept it both to supply their table with the country produce and also to afford a pleasant resort for those members who at times required a country retreat for the benefit of their health. It should be remembered that at this time all the houses, or rather cottages, were down here in the valley; the hill called after it Combe down was then rough and barren, Ralph

Allen's mansion had not been built, his quarries had not been touched, and so no one thought of living up there but chose the sheltered valley below. Allen's park however was then in fact as in name, the Prior's Park, to which therefore the house at Combe was very near.

The church at this time was, it is believed, a Norman edifice, though no description of it is preserved. As it existed in Collinson's time it is written down "a small structure fifty feet in "length and sixteen in breadth, covered with tiles; "at the west end, in a little open stone turret, "hang two small bells. It is dedicated to St. "Michael." In the commencement of the present century it had through long neglect fallen into decay, and at a meeting held, as such meetings frequently were, at a public-house, it was resolved with the stupidity and vandalism perhaps to be expected from pot-house wiseacres, to pull down the ancient church and build another on the site. The character of the church thus erected in 1814 was in accordance with the idea that gave it birth.

This was the church, only seating 90 persons, and in a very dilapidated state, when the Rev. Francis Pocock came to the living in 1863. He immediately perceived the necessity for additions which finally resolved themselves into the re-building of the entire structure. The architect was Mr. C. E. Giles who designed St John the Baptist, Bathwick, and the church is a very substantial structure, consisting of nave and aisle, chancel, porch and western tower, in the modern

rendering of the Early English style. The area is seated with very comfortable open seats and accommodates 300 persons. Some remarkable remnants of the original church were found actually bricked up in the walls in the course of demolition. Among these are two stones with incised crosses. One is a plain eighth century cross, and this is placed in the floor of the building as near as possible to the position in which it was found. The other is a tenth century cross, and this stands outside the porch. Under the west window is preserved an old monumental tablet, with a very good Latin inscription, which, as it is now becoming illegible, I here transcribe :—

"Filia Ricæi Mansell equitis Katherina
Bassetti hic conjunx armigeri, e patria es.
Bewperium domus est, et quo jacet ille sepultus
Rex Britonum Morgan nasceris ipsa loco.

Annus erat vitæ decies octavus, et iste
Te velut ante virum sustulit annus anum.
Quos ut jūxit amor juvenes, sic jūxit utrosque
Annorum numero mors violenta senes.

Junior illa fuit septem cum nuberet annos,
Septem annos vidua est facta coæva viro.
Conjugium ætatis magnum par tempus habebant,
Vitæ ambo et mortis par fuit ipsa dies."

"Guil. Bassett obijt A. Do. 1586. Æ. 80. Mar. 10.	"Katherina Bassett obijt A. Do. 1593. Anno Æ. 80. Mar. 10.

"Thomas Leyson posuit."

The parish took a warm interest in the work and

contributed liberally to the subscription of £1,500, by which the cost was defrayed. The working men contributed the font as their share of the work, and several gifts were made to the new church. Among these the books for the minister were presented by the Rev. W. Blake Doveton, of Corston, and his churchwardens. One handsome silver chalice, bearing date 1643, was found among a pewter communion service, and from this the service was beautifully restored by Payne, of Bath, and formed the Vicar's gift to his new church. The church was opened on the 4th July, 1865, by services at which the Archdeacon of Bath and Bishop Anderson preached. Before the week passed away the workmen who had been engaged in its erection were entertained at dinner, and the school children at tea. The former was a fitting recognition of zeal in performing the work, the latter was calculated to preserve the memory of the opening of the church by impressing it upon young minds as an event of great importance.

S. Michael's Church was consecrated by the Right Rev. Bishop Anderson, Bishop of Rupert's Land, acting for Lord Auckland, Bishop of Bath and Wells, on the 4th of April, 1867. Divine service was held at three o'clock and the sermon was preached by Bishop Anderson. After the service the additional ground to the churchyard was consecrated in pouring rain and few persons could attend. The consecration had been delayed so long that the addition to the

cramped and crowded churchyard might be made.

The new ground to the westward was purchased by the Vicar, and has been charmingly laid out in terraces by Mrs. Clerk, of Combe Grange, in memory of her husband, whose grave stands in the midst of it. His tomb is artistic and beautiful but devoid of that glaring pretension which is so objectionable in a cemetery above all places. It is of pennant stone in the form of a coffin, round the base of which is carved the inscription :— "Here rest the mortal remains of Lieut.-Col. "Frederick J. Clerk, 3rd Madras N.I., who died "on the 20th of December, 1873, in the 69th "year of his age." Resting on the top is sculptured with exquisite delicacy and finish a sword, on the belt of which are the words "Thanks be "to God who giveth us the victory." Turning away from this admirable record of Christian faith, I came, on the south side of the church, to an outrageous structure erected in the last century. It had a square pedestal about three feet high, from which rose a pyramidal tumulus, or what else you may choose to style something in shape like the clipped trees in a Dutch garden. At the apex was a stone presentment of a flame of fire, as a symbol possibly of immortality, but from the mode of its expresion borrowed, one would say, irom Pagan rather than Christian imagination. It is necessary however that I should give the inscription which was cut on the face of the pyramid, that my readers may comprehend the professional

pride that was involved in the erection of this masterpiece. It runs :—

TO THE MEMORY OF WILLIAM AND JOSEPH
SONS OF WILLIAM BIGGS,
MASON AND CITIZEN OF LONDON,
BY ELIZABETH HIS WIFE ;
WHO AS A TESTIMONY OF THEIR AFFECTION FOR THEIR
CHILDREN AND AS A REPOSITORY FOR THEIR
OWN REMAINS
DESIGNED THIS MONUMENT TO BE ERECTED,
ANNO DOMINI MDCCLXIV

Beneath which I would obediently write, *Palmam qui meruerunt ferant.* A modest stone not far from this marks the grave of "Catherine, wife "of the Rev. G. W. Newnham," the Vicar of Combe Down. The grave of the Shute family in the same churchyard is remarkable as connected with a tragic story which excited the greatest commiseration in Bath society at the time, and was the occasion of an epitaph, here inscribed, which was written by the author of "The Pleasures "of Hope." If I may go back a little I may say that the Shutes were for many generations resident in the parish, and the oldest monument extant in the church is inscribed, "Near unto this "place lyeth the body of Richard Shute, who died "A.D. 1595." At one time they held the manor of Combe, for Colles, who has been mentioned above, soon sold it to Matthew Colthurst. Reverting to the crown, it was granted in the sixth year of Elizabeth to John Robinson, of Gravesend, whose descendant, John Robinson, of Durston hall,

Suffolk, sold it in 1706 to Mr. Thomas Poole, of Combe. He bequeathed it to his son-in-law, Thomas Shute, and it remained in the family till about 1772, when it was sold by Mr. Thomas Shute to his brother-in-law, Thomas Whittendon, who immediately resold it to the Rev. R. Graves, Rector of Claverton. Major Vaughan Jenkins is now the lord of the manor.

The Shutes appear thus to have passed away from Combe as will be seen in the account of the accident I refer to. The *Bath Herald* of Sept. 26th, 1812, says that a few weeks ago, "A family "party, consisting of N. P. Rothery, esq., of "Pulteney street, his wife and eldest daughter, "Mrs. R. Shute, the wife of Richard Shute, esq., "of Sydenham, in Kent, with her four daughters "and her sister, Miss Hester Fisher, of Water-"house, near this city, went on an excursion to "South Wales, residing chiefly at Tenby. They "were on their return to Bath, and on Sunday "morning last attended divine service at Chepstow "Church. In the afternoon they went to view "the ruins of Tintern Abbey, and it being pro-"posed that they should all return down the Wye "to Chepstow a boat was accordingly engaged." Then came the catastrophe. The boatmen determined to land them below the bridge, and "In going rapidly "through one of the arches, Mrs. Rothery exclaimed "'there is a rope in the way,' and in an instant "the boat's head struck against it;—she wheeled "round and upset! The screams, struggles and "horrors cannot be described. Mr. Rothery upon

"his first rising to the surface, laid firm hold of his "beloved wife and raised her head above the "water; but his poor friends clinging to him for "their own preservation, they all sunk together; "still he retained his fast hold, and brought her "up again, and was making for the boat when one "of his sinking friends caught hold of him, and they "again disappeared; he rose with her once more; "whilst the rapidity of the stream carried them, "all struggling, with the upset boat, down the "river, he swam with her and succeeded in placing "her hands upon the keel forwards, but some of "the unfortunate victims under water grasping "them both, she quitted her hold—she sunk once "more and he lost her!" He came to the surface and was dragged into one of the boats that came to their assistance, Miss Anne Shute was saved by clinging to the boat, and Miss Eliza Shute was strangely preserved, being found alive underneath the boat when it righted, having adhered to one of the seats. All the rest of the unfortunate party were lost. The accident was due to the folly of a pilot, James Halford, of Bristol, who, contrary to the rules of the port and individual warning, moored a vessel to the piers of the bridge, the hawser of which upset the boat. We are told that "the bitterest execrations were uttered against" him by "the good people of Chepstow," and the magistrates fined him £100. The poet Campbell, a friend and neighbour of the Shutes at Sydenham, wrote the following lines, which are engraved on a monument to their memory at Monkton Combe.

It is remarkable that at the service they all attended at Chepstow Church on that day they heard a sermon from Philippians i. 21—"For to me to live is Christ, and to die is gain."

In deep submission to the Will above,
Yet with no common cause for human tears,
This stone, for the lost Partner of his love,
And for his Children lost, a Mourner rears.

One fatal moment, one o'erwhelming doom
Tore threefold from his heart the ties of earth;
His Mary, Marg'ret, in their early bloom,
And her who gave them life, and taught them worth.

Farewell! ye broken pillars of my fate,
My life's companion, and my two first born;
Yet while this silent stone I consecrate
To conjugal, paternal love forlorn,—

Oh! may each passer-by the lesson learn,
Which can alone the bleeding heart sustain,
(When Friendship weeps at Virtue's funeral urn)
That to the pure in heart—"to die is gain."

The rebuilding of the church and the extension of the churchyard by no means exhaust the good works of the Rev. F. Pocock, during a twelve years' incumbency of a living of the paltry value of £45 a year, it being only a dependency on the vicarage of Southstoke. They are, in fact, but a small portion of the results of continuous and unremitting labour for the benefit and improvement of the parish, the full extent of which a native modesty prevents from being known. I know how-

ever that I may safely say that he has established a boarding-school for boys, which is now successfully carried on, he has erected new parochial schools, and he has been instrumental in bringing a pure water supply to the parish. All these are public acts, how many more have been done in private, how many souls bless his name for bringing them to a knowledge of God, those who know him best can only guess at. As a fact that is tangible, I believe I am within the mark in saying Mr. Pocock has expended £4,000, collected from various sources, in the improvement of Monkton Combe.

It will be believed therefore that it was with feelings of especial interest, mingled with sad, if vain regrets that I attended service at S. Michael's Church for the last Sunday of his ministry, and heard this faithful pastor preach his farewell sermon to his beloved flock. The church was crowded with a most attentive congregation, many of whom I fancy had walked over from Combe Down. The service was conducted by the Rev. F. Pocock unassisted. The hymn book in use is Bickersteth's Hymnal Companion, and the first hymn was an amplification of the "Rock of Ages"—

Oh, God, the Rock of Ages.

In the Communion service he maintained the northward position, without turning to the people to recite the commandments. The hymn before the sermon was the familiar one—

Jerusalem, my happy home.

He gave out as his text 2 Cor. xiii. 11, "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." He said—My beloved brethren, our connection as pastor and people for nearly thirteen years is now to cease in the providence of God. While you have borne much in my ministry that must have sorely tried you, you have always strengthened my hands, and I treasure many memories of kindnesses to me and mine. It is a trial to think that these ties are about to be severed, but some ties can never be severed, and though we may never meet again on earth, it is but a short time and we shall soon meet again above. The Lord has called me and I must obey His voice. So Paul was called to go to Corinth and our Lord blessed his labours, but the Church fell into a bad state, a loose spirit appeared and the Church was in great danger when the apostle wrote these two Epistles which are intended to instruct the Church to all time. He said in continuation that on this last occasion of his speaking to them it was to the final portion of the second Epistle he wished to direct their attention, for there was much in it that affected them. There was much in life to distract them, the bustle of the world, the lust of the eyes, were the entrances by which Satan found a way to their hearts and interfered with their communion with God. Every one who loved the world and thought of the world was an instrument in the hands of Satan to work evil. He had often told them that the

Church of Christ was a little flock; it had always been in a minority, it always would be so, and for himself he rejoiced to be in such a minority. He exhorted them to take care they did not go with the multitude. There were many men who rushed along religiously, who would go through anything for the sake of their form of worship, but let him ask his hearers rather if they had the benefit of a blessed communion with Christ; if so they were of the number of the elect. They lived in stirring times and as God had raised up his Church to great efforts so also Satan was making his last great struggle. He was thankful that God had been with them in the last twelve years, and he rejoiced that in their now beautified churchyard there were many saints watching for the Lord's second coming when he should raise his saints who were dead and transform the living. There were doubtless peculiar dangers which beset them at the present time, but he thanked God for signs of love in these days; the sign of dry bones moving was a sign of life; ministers preached to dry bones and the power to clothe and give them life was the work of Christ. It was not his duty to ask how these bones could move; it was his duty to preach, to preach as an instrument chosen by God, a weak instrument, he admitted, but as every faithful minister received the consolation of knowing, in some degree blessed by our Lord to good. He then proceeded very simply and very forcibly to expand the clauses of the text, promising to continue the subject in the

afternoon. He completed an address, which was listened to with marked attention and feeling, in the words of the text, "Finally, brethren, farewell," and in conclusion, blessed conclusion, "The God of love and peace be with you, for ever." And as I wish not to intrude any words of mine upon so solemn a parting, I but repeat that one assenting word which many in church breathed as his utterance ceased—Amen.

S. Mary the Virgin, Marshfield.—South East.

S. Mary the Virgin, Marshfield

OWNS, like families, have their alternations of prosperity and adversity, and those which yesterday were the busy centres of traffic and commerce are to-day, by another turn of fortune's wheel, quiet and deserted. Such is Marshfield. In the days of our forefathers, when the smoking and weary teams came dashing up the paved High street, to be replaced in the shafts of the red, green or yellow bodied coach by fresh horses, and themselves to rest in the stables of the large inn yard, Marshfield was a station on the upper road from London to Bristol and Wales. Many travellers have in those slow-going days passed up that road which I traversed a few Sundays ago, and felt the air strike keen and cold as they rose higher up to the table-land of the Cotswold on which the town is built. They too saw the same beautiful expanse of country, hill and dale, woodland and meadow, which lay stretched before my gaze, and on the distant ridge that notable landmark, the lofty tower of Colerne Church, stood as sharply out against the sky; though they heard not the wind wailing through the telegraph wires by the roadside, nor saw the rural postman, poor underpaid drudge, tramping his weary journey

without rest or intermission the seven days' round in the service of a Christian nation. In their time too Marshfield, the centre of a large agricultural district, carried on a considerable malt trade, supplying the then famous breweries of Bath and Bristol. This was the staple of the Tuesday market established in 1266, but of late years discontinued, when the taste for light ales superseded the demand for west country beer. Marshfield too is impracticable for railways, and so the tide of traffic sweeps along another line, and Marshfield sinks into a bye-place before towns which had hardly an inhabitant when it was in its glory.

To account for the name Marshfield some theorists have tried to connect it with Mercia and have invented a battle in the neighbourhood to support their notion. A more tenable suggestion, seeing the dedication of the church, is that of Mary's field. The Rev. Preb. Earle however sees in its two syllables, March and field. The marches of Wales and the border marches were the debatable ground on either side the boundary line, and the term is applicable here, as Marshfield stands close to the division of Gloucestershire and Wilts. Field originally meant a large unenclosed space, a sense which the word *fjeld* has in Norway to this day, and which it may be observed is all that is implied by the word "desert" in the Gospel narratives. Leland says he came "by playne "ground unto Maschefeld, a lordship that belonged "to the Canons of Cainesham."

In Domesday Book the manor of Marshfield is classed under Crown lands, and is said to have been held by Queen Edith. The Conqueror gave it to the bishopric of Wells, and the famous bishop of the diocese, John de Villula, alienated it to the monastery of Bath in 1106. Seemingly it was only for a term, as it subsequently came into the hands of the Earl of Gloucester, and was given by William, the second of that title, and grandson to Henry I., to the abbey for Augustine canons which he founded and endowed at Keynsham in the year 1170, in fulfilment of the wish of his brother, Robert, who died 1166. It was the Abbot of Keynsham who purchased the charter of markets, fairs and free warren above referred to, and pleaded it against a *Quo Warranto* in 1287 and 1379. The privileges were confirmed by Edward IV., and the manor continued as the property of the Abbey till the Dissolution. It is a curious fact that the Keynsham Abbey tenants at Marshfield had to pay a small annual toll to Lacock Abbey at Lacock Fair. Edward VI. leased it for thirty-nine years to Sir Henry Sydney. Queen Elizabeth granted the manor to the Earl of Sussex, her lord chamberlain, for his good services against northern rebels. This earl sold the manor to George Gorslet, John Chambers, Nicholas Webb and Thomas Cripps, the first-named having by far the largest share. William Gorslet was lord of the manor in 1608, and from him it passed to John Harington, esq., of Kelston, whose mother was Gorslet's daughter and heiress. The Haringtons

sold it to Sir William Codrington, and it is now held by Dr. Horlock, late Vicar of Box. The Webbs held large property in this parish, Ashwick and the Rocks both passed by marriage with heiresses to the Horlocks. The same family also owned Monckton Farley, and the last daughter of this branch married in 1716 Sir Edward Seymour, who succeeded in 1744 as eighth Duke of Somerset.

In the time of Richard II. the impropriation and advowson belonged to Keynsham Abbey, but they afterwards passed to the Abbey of Tewkesbury. Falling to the Crown at the dissolution, Mary in the second year of her reign gave them in exchange for the manor of Steepinglee, in Bedfordshire, and another in Essex to New College, Oxford, which now presents to the vicarage. It is recorded that there were two chantries in this church, Jesus chantry, of which Henry Neal was last incumbent, and S. Clements chantry, of which Robert Savage was last incumbent, each of whom enjoyed a pension of £1 10s. in the year 1553. A still more interesting circumstance in its history is the existence here of a guild, to provide for the daily singing of mass. Persons were induced to contribute to the guilds by the promise that on certain occasions their souls should be prayed for, and many sent quarterly contributions, by which they became members of the fraternity with the hope of that benefit. The guild was properly incorporated, and its affairs managed by a proctor, who had to present his statement annually before

the lord of the manor or his bailiff. This guild was established at the request of John Gorselat, then bailiff, and of the greater part of the community of the town, by Thomas Parker, who was chancellor and vicar-general to Jerome Ghinucci, Bishop of Worcester. This prelate, who succeeded to the see in 1522 by papal orders, was the last of the Italian bishops of Worcester. He did Henry VIII. good service, having been employed in embassies to Spain and Italy where he laboured hard to obtain from universities and theologians, opinions in favour of the divorce of Catherine of Arragon. He was however removed from his see in 1535 by Act of Parliament, as "an alien and non-resident," at the same time that Cardinal Compeggio was deposed at Salisbury. I am told that "guilds" have been recently re-established among the Anglicans in some parishes. Among the benefactions recorded in the church are £6 left by John Harington, esq., and 20s. by the Rev. Mr. Kenning, who was vicar of Marshfield and rector of Kelston, for teaching children to read. For the endowment of a school in which twenty boys are to be clothed and educated Mrs. Dionisia Long left estates in Frampton Cotterell and Iron Acton, and £900 in South Sea Annuities, which were converted into 3½ per cent. stock in 1854.

In 1866 three marble figures were discovered built up in the wall of the Angel Inn, which the Rev. Prebendary Earle described in a communication to the Bath Field Club. The principal

of these, he said, was the Virgin Mary with the infant Jesus in her arms; another, S. Margaret overcoming the dragon indicated by forcing the cross into its mouth, and the third he thought was probably S. Catherine. These latter two figures implied two others on the other side of Mary, so that the original series must at least have been five. They undoubtedly formed part of the reredos of a church or chapel, and the conclusion seems to me inevitable that they were removed from the parish church at the Reformation.

Although Marshfield Church is plain and devoid of ornament, it ranks certainly first amongst the churches within the same distance of Bath. Wellow is more beautiful possibly, but all things together it must yield to Marshfield, built probably a few years earlier, and when the Perpendicular had not reached its decadence. It is difficult to assign a date without making a comparison with work of which the date is known, bearing the peculiar characteristics of Marshfield. Tewkesbury Abbey, of which it was a cell, no doubt furnished the architect, who doubtless was connected with the monastery and left his impress there. A visit therefore to Tewkesbury would settle the question of date. The style and workmanship of it is as different from that which is found in the ordinary parish church, as the work of the architect of the present day compared with the clumsily designed but *outré* buildings of the blind builder bent on adding house to house. In the tracery of the

windows, the minutest mouldings show the delicate hand, and although the cusping is rather too fine they display study and method of arrangement not often found. The church, little cared for and fast falling into ruins, was restored in the year 1860 by subscription, through the untiring zeal of the present Vicar, who placed the work in the hands of Mr. C. E. Davis, of Bath, who "conservatively" carried it out. This is the highest praise that can be given in such circumstances; it is true there are one or two matters that should have been retained, but how can an architect always oppose his client?

The church in plan is nearly symmetrical, consisting of a western tower, nave with clerestory, side aisles the whole length of the nave, and two bays alongside the chancel, which latter is of two divisions, together longer than the nave. The only part obviously not symmetrical is the absence of a north porch to balance that on the south, the width of the north aisle and the square-headed windows of the latter. The nave consists of three aisles on either side supporting a clerestory. All the arches in the church are similar, rather too light, the piers in plan set lozenge-ways with detailed mouldings on the side and small columns at the four angles,—a common form of pillar of this date but varying in its proportions. The ceiling in the nave was formerly flat, but it has been removed in favour of a plain open-timbered roof. A tolerably lofty arch terminates the nave eastward, where formerly was a huge pile of masonry that projected

into the nave and aisles; this served to support the rood loft and doubtless a stone staircase also. The chancel of two heights, the less lofty eastward, has somewhat a resemblance on a small scale to the presbytery and choir of the collegiate church or cathedral. As there was a guild at Marshfield it is probable that the most eastern division of the church was for the devotional duties of the guild. The south aisle, in style similar to the chancel, has lately been entirely re-roofed. This doubtless as usual contained the altar to the Virgin, a priest's door leading conveniently from the sacrarium through the wall into the chancel. Bearing the evidence of a later date a projection has been built in the south wall, such as is usually found abroad, lighted by a fine four centred five-light window. Was this the altar of S. Clement? The north aisle is very unusual, it is wider than any other portion of the building and is lighted by very large square-headed windows, somewhat earlier than the other work. Was this an addition to a more ancient church but retained when the old church was rebuilt a few years later? I should be glad to hear whether there is any other explanation. The western tower is open to the church by a fine arch, a screen (quite necessary in this the most southern part of the Cotswolds), of new work keeping the congregation comfortable. A similar screen divides off a robing room to the east of the south aisle affording a singing gallery above. The chancel is furnished with a Laudian pulpit, but alas! has no reredos. Are there no

righteous rich who worship here, no grateful soul?

The church forms a well-known landmark, for miles can its lofty tower be seen, which is plain but well proportioned, pinnacled and buttressed at the angles with a very open chevron parapet. The turret staircase running at the southern side was either never completed or the spirelet that once stood here has perished—here is an opportunity for the churchman to complete. I have scarcely ever seen a better group than this church gives, well coloured stone and roof, bold buttresses and porch, with the delicate lace of its windows.

The interior of the church is very bare, as the walls are not plastered, which although an advantage to the antiquary, does not add to the comfort of the audience. The communion table is draped with a red cloth, on the front of which is the monogram, I.H.S. The absence of the reredos is marked by an illuminated band under the window, the Paschal Lamb forming the centre, dividing the two portions of the text, "Glory and worship are before Him, honour and "power are in his sanctuary." There are simply pews on the north and south side of the chancel, the organ and choir occupying the singing gallery. The reading desk, plain and square, of pitch pine, is on the south side, and in front of it is the desk for the parish clerk, who was an aged man of the old school, which we seldom come across now-a-days. This was accounted for when he told me subsequently, in replying most civilly to some of

my inquiries respecting the church, that he had held the post for thirty-five years, and indeed had been the occupier of his house in the parish for fifty-eight. In these days of easy communication and frequent changes such instances of long continuance become more and more rare. With regard to this parish clerk, I may say that if all of them joined in the responses as reverently and as modestly as he did, we should not be so anxious to abolish their positions in the church, though the system with which they are associated is not consistent with proper parish services.

The church throughout is seated, with bench ends and low doors, and appears to be very damp, at least, the day I was there, when indeed it had been raining all night, everything seemed chill and mouldy. I noticed that the churchyard all round seems to be higher than the floor of the church. Having no gas, the church is lighted by lamps, and those with which the Vicar has recently had it fitted, about sixty in number, with red globes and white glasses, have a very pretty effect when lighted. I am told that there are a great many "chapellers" in the town, but that since the lamps have been added the evening services at church have been crowded. I do not say however that the lamps are the attraction. There is a brass chandelier with sconces for candles, given by the churchwardens in 1726, but it is not used now.

The Vicar, the Rev. William Bedford, M.A., of New College, Oxford, read the prayers. The

singing of the Canticles was very well sustained, seeing that the choir consisted only of four female voices, raised high above the congregation. After the third collect the hymn from the collection published by the Society for the Propagation of Christian Knowledge, to the text, "So run that "ye may obtain," was sung—

Breast the wave, Christian.

The Litany was then read by the curate, the Rev. John Jephson Gardiner, M.A., of Dublin University, who had previously been sitting within the communion rails. The second hymn was—

Praise the Lord, His glories show,
Saints, within His courts below.

The pre-communion service followed, read by the Vicar, his curate taking the epistles. They faced each other on the north and south side of the table, but turned to the east to recite the Nicene creed. The Rev. J. J. Gardiner then ascended the pulpit and preached upon the passage from the first Epistle General of St. John ii. 20, 21—"If "our heart condemn us, God is greater than our "heart, and knoweth all things. Beloved, if our "heart condemn us not, then have we confidence "towards God." Speaking with a marked Irish accent, he enlarged upon the functions and value of conscience. The apostle, he said, here speaks of the heart as though it were a judge within us, and so it is: the heart touched by the Spirit of God is set up as a judge within us. There is this inward judge in every one of us, which the Scripture here

calls the heart, and in place of the conscience. It reminds us of that greater judge whom we must meet at the Last Day. In fact, it is He who speaks to us through the inward judge; He will speak to us face to face on that day. Such is the mercy of God, as He condemns sin He gives us knowledge of what is wrong, and we do not sin without knowing that we offend Him. Every man will bear witness that a sort of inward voice has called out and spoken to him and held him back when he has been minded to do sin; there has been something in his soul as clear and distinct as if it were an actual voice. And when he has entered upon sin his soul cries out against him, and makes him tremble, as if it were a spirit from God walking beside him and warning him of evil. No man can enter upon a course of sin unawares, God condemns him through his own heart. He has placed that inward judge in everyone, which commends us when we do well, and condemns us when we do wrong. We may have shut the Bible, we may have avoided church, we may have kept away from our priest and pastor, but though we may have avoided every other means of grace we have the judge within us implanted by God. What more can the Saviour do? Even from early youth, before our habits were formed, in early childhood, when the baptismal dew was still fresh upon our brows, we heard the voice of that judge who speaks approvingly when we walk with God and condemns us when we follow the devil. The preacher pursued this theme at some length, insisting that

there is nothing we should so much prize and guard as a good conscience. The service concluded with the benediction from the pulpit.

There are in conclusion a few noteworthy points in connection with the monuments. Within the church is a brass to the memory of the wife of Serjeant Wrangham. This celebrated member of the society of serjeants-at-law, abolished by the Judicature Act, who received such large fees in the service of the G.W.R., bought the estate of the Rocks in this parish and had his wife's remains removed to a family vault which he constructed in this churchyard. Strange to say though he did not die childless, the estate was sold to other owners, without his name being added to this brass or anything more than his initials cut on the gravestone in the churchyard. Turning from this painful picture of neglect, I transcribed this curious epitaph, abounding in the word quibbles once so popular :—

Life is the Day of Grace, and Death the Night;
Live well, who knows when he shall loose the Light.
Soe did the tenant of this tombe, for hee
Made hast to purchase Immortalitie.
Death finding him receaving Customes, lookes
Tymes Records, sumde his Days, and cross'd the Bookes.
And now the Customers from Customes free,
He paid to Nature what her Duties bee.
Scarce had hee ranne ovt halfe his race of life,
When Heaven and Earth to have him were at Strife:
Whose active Sovle wore ovte his flesh soe nigh,
Twas time she shovld the tired corps lay by.

To bad men death is sad ; when good men dy
It is their Birth to ioyes eternitie :
Iudg then, what he did loose who lost but breath,
Liv'd to die well, and dyed A MEREDETH.

Non tam vita quam mortalitas finita.

Among the stones in the churchyard is one to the memory of "George Sherer, M.A., Vicar, died 21 March, 1858, aged 80." Not far from it is a remarkable illustration of the vagaries into which the untutored mind will wander in pursuit of religious allegory. The head of the upright stone is painted skyblue with white curtains looped up round the top. Resting on the upper edge of the panel with the inscription are two books painted in red, while in the centre of the blue field is the Bible bearing down an hour-glass. Happily the weather will speedily efface this work, there is similar one at Twerton, denuded of all its paint. As another variation on the doggerel utterances put in the mouth of the dead which I have previously recorded I append this, graven in December, 1874—

Mourn not for me, my friends so dear,
For as you are, so once I were ;
For as I am, so must thou be,
Prepare yourself to follow me.

S. Nicholas, Kelston.—South West.

S. Nicholas, Kelston.

A TUMULUS shaped hill, crested with a clump of trees, is a most prominent feature in the scenery of Bath, and few visitors but learn the name of Kelston Round Hill, for its other designation of Henstridge Hill is rarely if ever mentioned. Under that singular hill lies Kelston House and Kelston village, reached from Bath by a charming drive on the upper road to Bristol, which, winding like a terrace round a steep ascent, commands a beautiful prospect of the valley through which the Avon flows, succeeded by a view of the well-wooded park which surrounds the house. The church stands in a lovely spot, flanked on one side by a fine avenue of trees, and is reached by a steep road running down from the middle of the village. The church formerly stood on the left side of the road leading to Bath. It stands there still, but strangely, it is now on the left side of the road leading from Bath. Bath is half-a-mile further from the church than it was before powers magisterial diverted the road that once led direct through the park to a circuit up and down hill, back and round, so that on leaving the church in times present on our way to Bath we turn to the right,

while our ancestors with the same object turned to the left.*

The population of Kelston is less than three hundred, and it remains within its primitive dimensions to show what was the origin of so many towns of the present day—a collection of small houses which grew up round a "great house." The history of the owners of the house themselves is almost told by the monuments which exist in the church, and they are remarkably interesting because the name of each family is well remembered in Bath, and of more than one representatives were recently, if they are not now, residing in the city. Kelston is not mentioned in Domesday, but it was in very early times part of the possessions of the great Abbey of Shaftesbury. The abbess, Mabel, or Matilda Gifford, obtained a charter of free warren in all her lands here in 1294. After the dissolution, Henry VIII. in 1547 granted this manor, with Batheaston and S. Catherine, to John Malte, the king's tailor, and Ethelred Malte, *alias* Dyngley, the king's

* Dr. H. J. Hunter, referring to these remarks in a paper on "Kelston House" which he read before the Bath Field Club on the 9th December, 1875, quoted the following epigram as written by Sir John Harington in prophetic anticipation of the diversion of the road—

A lord that purposed for his more avail
To compass in a common with a rail
Was reck'ning with a friend about the cost
And charge of every rail and every post,
But he (that wished his greedy humour crossed)
Said "Sir, provide you posts and without failing
"Your neighbours round about will find you railing."

daughter, whom the tailor had adopted. John Harington, a confidential servant of the king, by marrying this lady, acquired her estates. This gentleman, as a monument formerly on the floor within the communion rails, and now built in the wall of the churchyard, sets forth, was "In line "descendant from Johannes, baron de Harrington "in Cumberland, created first lord of the house "in 1324, by King Edward II." Sir James and Sir Robert, descendants of this house, were deprived of large manors by Henry VII who never failed to enforce sentences against wealthy offenders, for engaging in the York interest during the Wars of the Roses. John Harington, who settled at Kelston, built the manor house near the church in 1587, from the designs of James Barozzi, of Vignola. This John Harington was imprisoned for his fidelity to the Princess Elizabeth, who on her accession rewarded him with many favours. His son, Sir John, was her godson and one of the ornaments of her court. He was the author of a noted translation of "Orlando Furioso," a task imposed upon him by the Queen as a punishment for some loose sonnets. He entertained her Majesty here in 1591, the sale of the manor of S. Catherine paying the expenses thereof. There is a story that she gave him a gold font to commemorate her visit which was transferred by his son to Bristol for safety, and was there melted down into money by the Parliament. But those hated Roundheads are in the opinion of some people so thoroughly wicked that an extra charge

or so, even if fabulous, does them no injustice. If the story is a fiction it is a typical one of those everywhere; there is not a broken old wall that Cromwell is not said to have broken down. Poor Cromwell!

The present Sir John Edward Harington, tenth baronet, whose creation is dated 1611, of Ridlington, Rutland, is a descendant of another branch of the same family, who possessed large estates in Rutland and Lincolnshire. Sir John Harington, of Exton, Rutland, the brother of the first baronet, was tutor to Elizabeth of Bohemia, the daughter of James I. He was created Baron Harington, of Exton, which title became extinct on the death of his only son without issue. The third baronet, Sir James, was one of the judges who tried Charles I., and for this he was by an Act passed in 1662 attainted, degraded, and rendered incapable of bearing arms or title of dignity—but the punishment was only personal and the family retained its title and honours. James Harington, author of "Oceana," was of this family. He was founder of the well-known political club, the Rota Club, the first, it is said, to shelter its opinions under the ballot.

Sir John Harington, of Kelston, died in 1612, John, esq., succeeded and died in 1654, then a third John, who dying in 1700 was succeeded by Henry, who died 1762. The Haringtons sold the manor of Kelston to Cæsar Hawkins, esq., of Ludlow, Salop, a celebrated medical man, who was created a baronet of Great Britain, July 25th,

1778. The beautiful manor house was removed, and the present edifice, in a very charming position upon the hill side, substituted. He died in 1786, aged 74, and was buried at Kelston. His son, John Hawkins, dying in the previous year, he was succeeded by his grandson, Sir Cæsar, who died a boy at Eton, in July, 1793, and was followed to the grave by his brother, who mourned him only a month. We have nothing now beyond the marble record of these early deaths, yet as we read the lines we feel a pang of sympathy for the mother, whose heart, now mouldering in the dust, was torn with grief at this double loss of her fatherless children. History repeats itself, and human nature is the same from one generation to another. Another brother John succeeded to the title, and he died at Frenchay on Lord Mayor's Day, 1861, in his 80th year. He sold the estate to Joseph Neeld, esq., from whom it passed by marriage to Lieut.-Colonel Inigo Jones.

A famous member of the Harington family towards the end of the last century was the witty Henry Harington, M.D., in his time mayor and alderman of the city of Bath, after whom Harington place is named. He set up in Kelston church a curious memorial to his ancestors—a musical composition cut in brass and dedicated "pietatis ergo majoribus suis" by H. H. It forms a small shield-shaped tablet let into a border of white marble surmounted by the Harington "knot" or "fret." Their simple and curious device—sable, a fret argent,—meets one at every turn on the

monuments at Kelston. The composition appears to be a canon (in 3 parts) adapted to the words "Blessed are the dead which die in the Lord."

The Rectory of Kelston has always been in the gift of the Lord of the Manor, and there are some interesting circumstances to be traced out in connection with those upon whom the patronage has been bestowed. The mother of the last John Harington, of Kelston, was the daughter and heiress of William Gorslet, of Marshfield, and through her he succeeded to the estates of the Gorslets. Hence ensues a close and interesting connection between the two places. Over the pulpit at Kelston Church is a marble tablet which was formerly placed in the chancel with this inscription:—"In memory of Robert Kenning, "M.A., sometime vicar of Marshfield, in the "county of Gloucester, and XXVII years rector "of this church, who, among other charities, gave "one hundred and twenty pounds to the poor of "this parish and of Marshfield aforesaid; and "was buried in this chancel the XVIth day of "August MDCCIX in the LXVth year of his age." I referred in an article on Marshfield Church to his bequests to that parish; in Kelston he left by will the interest of £100 for ever for binding one poor boy apprentice every fifth year, the interest of the said money during the four intervening years to apprentice one boy in each year belonging to Marshfield. And John Harington, who provided for the cultivation of the art of reading in

Marshfield, charged the estates here with the sum of £3 annually for the schooling of poor children of the parish. In Marshfield Church are two monuments to daughters of the Harington family; Dionisia, widow of Calthrop Long, ancestor of the present Walter Long, of Rood Ashton, of Whaddon, Wilts, died Dec. 4th, 1744, and Elizabeth, widow of Alderman Gibbes, merchant, of Bristol, died 12th Oct., 1723, aged 67. Among the members of the family whom Collinson enumerates as buried at Kelston, "Calthrop" died 1752. The name Dionisia came into the family through the wife of one of them—Diones, daughter of the Right Honourable James Earl of Marlborough, who died 8th August, 1674. The family of Ley Earl of Marlborough is now extinct in direct line. Another family that became closely connected with Kelston is the Hudlestons; there are several of their monuments in the church, the glass of the east window being the gift of their representatives in the present day. They, like the Haringtons, are an ancient Cumberland family, and Sir Richard de Hudleston was made a knight banneret on the field of Agincourt, where he served in the retinue of Sir William de Harington, K.G., whose sister Margaret he had married. The following tombstone to the memory of the first Hudleston who came to Kelston shows that the squire discovered the piety of his daughter's husband, and bestowed the rectory upon him:—

NEAR THIS PLACE LIETH THE BODY OF
LAWSON HUDLESTON,
ARCHDEACON OF BATH,
CANON OF THE CATHEDRAL CHURCH OF WELLS,
AND RECTOR OF THIS PARISH,
DESCENDED FROM THE ANCIENT FAMILY
OF HUDLESTON IN CUMBERLAND,
WHO DIED APRIL 19TH, 1743,
AGED 67.
HIC ET IN CAELO QUIES.
HERE AND IN HEAVEN REST.

This Lawson Hudleston* left 20s. per annum to be distributed to the poor in bread on Christmas Eve, and charged the same on an estate at Weston in Marshfield. One of the last Hudlestons buried here was John, who died in 1835, in Laura place, Bath. Distinguishing himself in the service of the East India Company, he was sent as the representative of Government to the Court of Tangore, and was also a member of Council in the Madras Presidency.

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* Since the above was written, Mr. Thomas Serel, of Wells, has forwarded me the following additional particulars respecting the family :—

Joseph Hudleston married Eleanor Liddon, and they had two sons. One was named Andrew, whose wife was Dorothy Fleming, and the other John, better known as "Father Hudleston," who is said to have confessed Charles II, on his death bed. Two children of Andrew and Dorothy were another Andrew and Lawson, who became Rector of Kelston and Archdeacon of Bath. He held the vicarage of S. Cuthbert, Wells, 1736—1741. He married Helena, daughter of John Harington, esq , of Kelston, where she and her husband were buried: William, their son, was also Vicar of S. Cuthbert, Wells, 1741—1766.

The late Rector of Kelston was the Rev. Sir Wm. Cockburn, bart., D.D., dean of York, and 26 years rector of Kelston, who is buried on the south side of the tower. He died on the 30th of April, 1858, aged 84, and was succeeded in the baronetcy by his nephew, Sir Alexander Cockburn, who now adorns the distinguished office of Lord Chief Justice of England. The present rector is the Rev. Francis John Poynton, M.A., of Exeter College, Oxford, who, with surroundings so simple that a Presbyterian might not cavil at them, on the occasion I was present conducted the Church service in a cheerful and reverent fulfilment of its spirit often absent in an elaborate ritual, and preached a plain, clear sermon which I at least thoroughly appreciated.

Kelston is a church that has been considerably altered, of late transformed—in fact restored. The tower, which contains four bells, and the nave, are all that remains of the Kelston Church known to those who saw it years ago. Its south porch, its Jacobean windows, its Decorated windows, its Perpendicular windows, all are gone. It is possible that the walls may have arrived at that state of decay that nothing could be done but level them, but at the same time I cannot help regretting that, whatever was the cause, Mr. Ferrey, the architect, has obliterated that indescribable historical charm which gives half the beauty and half the glory of an old parish church. The church, until restored, consisted of a nave lighted by windows of 17th century Gothic,

a porch both north and south, a circular arch dividing it from the chancel, which was decorated with all the distinguishing characteristics of Somersetshire work, the commandments in black letter placed by the Haringtons, with their arms on pilasters and a small eastern tombstone to the memory of Lady Dionisia Harington. All this has disappeared, as I said before; the commandments have been thrust aside and the monuments in fragments left to perish in the boundary wall of the churchyard.* England sadly wants a conservator of her historical and ancient works. The tower is somewhat large, but low, divided from the church by a good recessed Decorated arch. It has angular buttresses, and is divided into two stages. A small two-light window westward in the lower stage lighting the church, is of transitional character, as are also the tower windows above, all being devoid of labels. A parapet is slightly corbelled and gangoyled that once bore pinnacles; the whole is surmounted by a saddle roof. This

* Part of Lady Harington's monument is still within the church beside her husband's, and I am informed that those outside are "attended to at the cost of Chancellor Harington," who is, I believe the representation of the Haringtons of Kelston. I can regard the removal of monuments from within the churchyard to the outside only as a step leading to their destruction. Even if they are carefully kept in position, the action of the weather eventually deface them. Upon the general question I am glad to hear the following statement of the Rector, and I hope the list will be carefully preserved. He says "I made a list of every monument in the old church before it was razed. There is not one missing, but one or two are brought to light which were hidden before."

is not uncommon in the neighbourhood, but seldom found elsewhere except abroad where it is made a great feature, frequently in the highest towers.

The south porch has now disappeared, and its place is supplied with a south aisle, and arches in the "manner decorated" in accordance with the remaining work. These arches are but poor specimens, but the roof of the nave is good work. Into such a dilapidated state had the church been allowed to fall that when the workmen began to pull down the south wall in 1860 it fell in with a crash, and they only saved their lives by rushing into the tower. A poor transition arch leads to the chancel, all the windows of which are filled with stained glass, two of which are remarkable, being ancient, and one, S. Anthony, very good. A strange representation in stained glass of the Baptism fills the west window. The font is of 18th century date, though the base may be older. In the north wall of the sanctuary is the stem of a curious carved cross of eleventh century work which was found in the restoration ; at the same time a curious fresco was discovered decora ting the east wall of the chancel. There is a piscina in the south side, and in the churchyard are the remains of another which have been removed. It is remarkable in this, that it has apparently been cut out of a stone on which the Crucifixion was carved. A still more curious instance, if the surmise is correct, of one builder using up the material left by his predecessor, is to be seen

in the rockwork of pieces taken out of the old church which is made under the fine yew tree in the churchyard. There there is a square stone hollowed out which resembles nothing so much as the top of a Roman altar. Did the mediæval architect, finding this, build it into his edifice?

The church is well kept and neat, and contrasts well with many finer buildings. I can therefore only regret that the pruning knife had not been more sparingly used, and that less had been transplanted here from elsewhere. A church and its memories should be delicately treated, the labourer should be skilled, the directing spirit reverential.

The morning service was taken by the Rector alone, who commenced as soon as the clerk closed the old-fashioned church door, and was disturbed by no laggard entering afterwards. The singing was heartily joined in by the congregation, the small choir being well trained and well balanced. The six or eight girls and boys of whom it was composed sat on the north side of the chancel near the harmonium, which was played with feeling, well subdued, by a young lady who, I take it, was schoolmistress, as I saw her subsequently marshalling some children into the schoolroom. The whole picture struck me as inexpressibly picturesque. From Hymns Ancient and Modern, with appendix, the morning hymn was sung before the Litany—

> Christ, whose glory fills the skies,
> Christ the true, the only light,
> Son of Righteousness arise,
> Triumph o'er the shades of night;

Day-spring from on high be near,
Day-star in my heart appear.

The pre-communion service followed, and the Rector ascended the pulpit while the hymn was sung,

Oh Lord, how happy should we be
If we could cast our care on Thee.

Taking his text from the lesson for the day—Hebrews xi. 1, he delivered a very eloquent and practical exposition of the nature of faith. The words are familiar—"Faith is the substance of "things hoped for, the evidence of things not seen." It was, he said, a very easy and not uncommon habit, that of saying certain well-known religious expressions without understanding their meaning, being carried away as it were by the current of religious feeling. This passage was one such, and its most prominent word was often used by persons who could not give a definition of its meaning. S. Paul gave a definition of it in the text, but they need not necessarily understand it, though they read it over a hundred times. He might expand the definition thus. Faith is the power within us that makes the things of the other world as real and true as the things of this world, faith brings forth things not seen, as real and true as things we actually see, and so faith is, as it has been often called, the eye of the soul. It was written, "The things which are seen are temporal, "the things which are not seen are eternal;" the eye of faith enabled them to look at the great

truths of eternity, as firm, certain and continual as the things seen to the bodily eye. The bodily eye had no doubt of the objects it looked upon, the mountains, and the trees, and the sky; and the eye of the soul had no doubt of God, the Saviour, the Spirit, the day of judgment, the holy angels, nor in any other of the great truths revealed in God's most Holy Word. Faith was not only sure of the things not seen but it kept them continually in view. Not only now and then, but if their faith was a living faith, it kept them always before them, not only in the hours of meditation but in their daily life. Faith, they would see, meant something more than mere acceptance of facts, historical faith, though the word appeared in that lower sense sometimes in the Bible. In its higher sense it was a ground for action, and there they came to the boundary of faith and holiness, which quality was to the Christian character what the sap was to the tree. Holiness was faith in action; if they had those great truths he had spoken of constantly in mind, they could not help becoming different men; if they felt them earnestly they could not live as if they had never heard of them. David said, "I have set God always before me, "because he is at my right hand I shall not be "moved." It would be the same with them if they did this really. S. John said, "This is the "victory that overcometh the world, even our "faith." What was it that gave the world so strong a hold over them? What made it so difficult to throw it off, but that it was always

before them? And if there was a power that could keep the things of the other world always before them, was it not the only power to shake off the world, to minimise the influence of the other set of things? That was the function of faith. If their faith was quick and lively they could continue on the way leading to eternal life, if they allowed their faith to become weak and low, they began to falter. Faith made them run in the way of God's commandments, temptations might be in their path, but with the aid of faith they should not even step aside but pass them by. It was under that faith that the great deeds S. Paul spoke of had been done by his forefathers, and could not they under the new covenant do as much? Was not the faith of a Christian fuller than that of a Jew? In conclusion, the preacher exhorted them to have faith in Christ as ever present, as pleading for them before the Throne, and ever living to make intercession for them at the right hand of the Father. That was blessed, but there was a higher point still in the fulfilment of faith, that they believed in the atonement; not only in Christ, but in Christ crucified. That was a double mystery, the subject atoned for, the power of the sacrifice of Christ upon the cross, that perfect sacrifice never to be repeated. It was the mystery of God never to be revealed. They should pray to God to strengthen their faith, which guided them to things which reason could not fathom, "The life I now live in the flesh, I "live by the faith of the Son of God, who loved

"me and gave himself for me." This grace God gave them, to gaze upon Love, Mercy and Truth in one man, the Son of God, full of majesty, who had been sent forth to take their nature upon him, to live with them, to teach them, to atone for them, and to return at the end of Time to lead them unto life everlasting, in which they would be with Him on high.

The service concluded with the benediction, and I left the well-heated church for the keen outer air. I was rewarded for my walk over the grass by finding a quaint poem on a tombstone to the memory of Mr. Robert Carpenter, of Bath, who died on the 13th March, 1829, aged 77, and would appear to have carved it six months before his death, as his last work :—

My tools and mallet lie reclined,
My glass is dim, I'm almost spent,
My bench is rotten, old and weak,
The legs so feeble make it shake.
My object's finished, my work is done,
My timepiece stops, the springs I fear
Will lay me soon upon the bier
From dust I came, to dust return,
Prepare me Lord, why should I mourn,
It is my hope my soul to save
There's no repentance in the grave.
R. Carpenter; 26th July, 1828.

On the east side of the churchyard is the foot of the old parish cross which the Rector rescued from destruction and placed there. It probably stood at the meeting of the roads near Kelston lodge,

as that was formerly called Cross house. How foolish is the vanity which rejects historical names of houses and places for the fanciful and meaningless whims of the hour!

S. Swithin, Bathford.

AUTUMN crept upon us slowly this year, but it came at last, casting over nature a mantle of deepening red and golden brown, almost Canadian in the richness of its varied hues. There is no sadness in a decay so beautiful as this; the mind perceives without a teacher that these are only the signs of nature's preparation for a long slumber, and the rustling leaves whisper, as they toss before the wind, a promise of re-awaking. As I passed on my way to Bathford I enjoyed to the full the manifold beauties of this autumn scene; here a solitary tree turned to an orange brown from crown to trunk, there a fine range of chestnuts, of which one retains its native green, and the next is completely yellow, making an alternated grove; everywhere

> The fading, many coloured woods
> Shade deepening over shade, the country round
> Imbrown; a crowded umbrage, dark and dim,
> Of every hue, from wan declining green
> To sooty dark.

But another and a rarer feature was added to the landscape on this particular Sunday—"the floods were out," and though the phrase does not carry the terror and danger to our valley that it does to

S. Swithin, Bathford.—North.

other closer pent neighbourhoods, yet all the meads were covered with water and the proper current of the river was only marked by a swirling rapid in the midst of a broad lake. As you passed along the road you looked down between the houses on the water rippling up to them till you imagined you were on the seashore, and in Batheaston it had swept up to the boundary wall of the footpath, and threatened to submerge the roadway itself. The prospect of the valley from Bathford hill was therefore picturesque and striking in the extreme, as looking away towards Bath you saw the broad meadows transformed into lagoons, out of which the trees stood up like islets in the lake. Perhaps the crowning effect was imparted when, just as I was turning off by the lane to the church, a train dashed along the railway embankment which, with the flooded fields behind, seemed to be running along the shore of an American lake.

Turning my mind from the strange wild scene I entered the church. This was originally a very ancient foundation, but little of the ancient work remains. Its dedication to S. Swithin favours the idea that the original church was built not later than the tenth century. Mr. H. D. Skrine, in an interesting paper on "Bathford and its neighbourhood," notes that King Edgar was crowned at Bath with great pomp in 973, and therefore the monks of Bath, who had obtained Forde sixteen years earlier, are likely to have participated in the great revival movement which was carried on

under the influence of his great minister, Archbishop Dunstan, and led to very active church building. At this time the name of S. Swithin was greatly honoured, and there are no less than fifty-two churches in the kingdom dedicated to him which are doubtless of very early date. Collinson describes the church existing in his time as "an old building eighty feet in length, "twenty in breadth, consisting of a nave, chancel, "and porch, all tiled. At the west end is a square "tower containing two bells. The nave is divided "from the chancel by a clumsy Saxon arch." Unfortunately the church was pulled about subsequently to this, and among other alterations the clumsy Saxon arch was replaced by a lath and plaster one. The tower still extant is confessedly a builder's tower of the early part of the present century, and we are told that it was erected from the designs of Mr. Thomas Lewis, of Bath, who appears to have been a noted builder in his time.

In 1856, as additional space was required in the church, the north aisle was added by the Skrine family, and is still known as the Warleigh aisle. In 1872 the remainder of the church was rebuilt by Mr. Preedy in the Early English style, with a plain ribbed roof, and it now consists of a western tower, nave with north and south aisles, and chancel with a south aisle, the addition of the last-named aisle and an extension of the south aisle of the nave having formed part of the re-edification. Very little remains that is ancient except part of the

chancel walls and the porch, in which is a good Norman doorway with chevron moulding. In course of the works traces of the rood staircase were found in the wall of the nave, and a curious mutilated statuette on the south side of the chancel arch. This is now built in the south side of the churchyard wall and appears to me to be the effigy of S. Swithin of tenth century work. Capt. Sainsbury has very kindly allowed it to be built into the wall, which is his property, but in my opinion it should be preserved within the church, where the action of the elements could not affect it. Such a relic would be no discredit to the sacred walls, but on the contrary has far greater right there than the meaningless and often untruthful monuments to which no objection is made.

The church is well arranged, and seated throughout with open seats of pitch pine. The pulpit is Jacobean, bearing the text, Luke ii., 29, and it has recently been raised on a sculptured stone pedestal. The chancel ascends from the body of the church by two steps, and the organ is placed in the aisle. The tower is open to the church, and under it are seated the school children, the girls in front. An old gentleman was also standing among the boys ringing the bell as I entered. A very self-satisfied parish clerk by an ostentatious wave of the hand gave him the signal to cease as the clergy entered the church. This same individual disturbed me in the course of the service by cuffing two boys whose conduct offended him. He had a little lad sitting next him who closed the door as persons

left it open, and two country urchins, who came late, gave him this trouble when he thought all the congregation seated. During the singing of the canticles these intruders offended the clerk by remaining seated, and therefore he proceeded to their place with stealthy tread and administered a smart smack on the head to each, in order to bring him to his feet.

The service was read by the vicar, the Rev. Edward John Harford, B.A., of Oriel College, Oxford. The choir sang well, though it is not a trained one, the church hymns issued by the S.P.C.K. are used. The Litany was read and the sermon preached by the Rev. Thomas Philpotts, M.A., vicar of a Cornish parish and nephew of the late bishop of Exeter. Being in the parish on a visit to relatives he took part in the service, as I was told, and though he took priest's orders in 1832, his voice was more vigorous and powerful than that of the majority of younger men in the church, and his teaching, when he ascended the pulpit, forcible and practical.

He took as his text Matthew xix. 28, "Jesus "said unto them, Verily I say unto you, that ye "which have followed me, in the regeneration, "when the Son of Man shall sit on the throne of "His glory, ye also shall sit upon twelve thrones, "judging the twelve tribes of Israel." Such, he said, was the reward which Christ promised to the apostles, they who had left all and followed Him. They were to hear Him and preach to us those things which they heard by the aid of the Holy

Spirit, which was to descend upon them, and in the New Jerusalem they were to sit upon twelve thrones and judge the twelve tribes of Israel. What a change for poor fishermen and such like! No condition was expressed, they were the words of Him who was all truth, all power. But God's promises, even when expressed most unconditionally had a condition attached to them. They knew that of that twelve there was one man of whom it was said, "It were good for that man if he had not been born;" they knew that there was one called Judas, "the son of perdition." Was it not wonderful that he who was raised so high should fall so low; that he who had received a promise of such glory as no other man ever could attain should descend to depths of wickedness which no other man could possibly reach. The preacher hereupon enlarged upon the enormity of Iscariot's sin, that he who was one of the twelve should betray the Saviour, that he who had seen Christ's power and knew how He could read men's hearts, should have stood beside Him for days with that design in his heart. What impelled him was love of self-indulgence, the same tempter who was still at hand to try everyone. Beware of the first step of evil for great privileges and great hardness of heart may follow each other, the greater the privileges the greater the danger. The preacher made a pointed and forcible application of this subject to our own case, who, born in a Christian land, have greater privileges than any but Christians ever had; we are better placed than those who saw

Christ on earth for our very children lisp truths which they only guessed. Earnestly and impressively did the preacher show his people that to these privileges were attached corresponding responsibilities; that according to the greatness of the promise they enjoyed would be the greatness of their sin if they failed to seek it, and the offence of him who in these days of Christian knowledge sought not Jesus would be like to that of Judas himself. This is a line of argument that it is well to urge from an English pulpit; it is more legitimate and therefore more likely to be successful than a picture of the terrors of the second coming of Christ. The service concluded with the benediction from the pulpit.

The name of this village and manor was Forde down to the 17th century, from the ford over the river Avon, which anciently formed part of the Fosseway, and until after the commencement of the present century was the regular communication between Bathford and Bathampton. It was the first Roman station from Aquæ Sulis, and here was a villa from which, at different times, many relics have been discovered. Mr. Skrine, who has industriously investigated its history, shows that Forde was always a Border Manor from the time the Belgæ carried their Wansdyke throughout its boundaries. In Saxon times it stood on the borders of Mercia and Wessex, and in the reign of King Eadwig 957 A.D. the king granted to the monks of Bath on petition of Wulfgar the abbot "Ten "farms in the place which by the tradition of the

"elders is called the Ford." This consisted of the part of Bathford parish still called the tithing, it did not include Warleigh or Shockerwick. Domesday survey says, "The church itself holds Forde," and it remained in their possession until the Dissolution, when it may be noted that Cromwell, the minister who directed the scheme of appropriation, received an annuity of five pounds, secured upon the manor of Forde. One of the priors of Bath *circa* 1375 was John de Forde, probably a native of the parish. The manor of Warleigh is within the same parish; in Domesday "Hugoline holds of the King Herlei." This Hugoline, styled *interpres*, was treasurer to Edward Confessor, and his services being retained by the Conqueror he was one of three justiciaries of England to whom the preparation of Domesday Book was entrusted. He also held in this neighbourhood the manors of Claverton, Estone and Hampton. Hugo Barbatus, probably the same individual, sold Warleigh to John de Villula, the great Bishop of Bath and Wells, who bestowed it upon the monastery.

Having been granted in various ways to different persons, in 1607 the manor was granted in fee to Robert Earl of Salisbury, having been surveyed two years before by Sir Edward Hungerford and other Royal Commissioners. In 1625 the Manor of Forde and Warleigh was purchased from William Rolfe, who held it from the Earl, "with the "monies and in behalf of Wm. Fisher of Bath-"easton, Thomas Skrine of Bathford, and Henry

"Skrine the elder of Warleigh." The property gradually became centred in the descendants of the last-named, and in 1691 the manorial rights of Forde were conveyed to his grandson, whose present representative is Mr. H. D. Skrine, the High Sheriff of Somersetshire for the current year.

As this was a border district a court was established here by the Saxons to try local offences and breaches of order by neighbours. "The lord "or his gerefa (bailiff) presided in the court, and "was bound to preserve the peace on the great "highway, as well as within his district." This was called the soke, and so early as the reign of Henry II. gave name to a family, for in 1166 Adam de Socherwicke is certified to hold part of a knight's fee of the Bishop of Bath. From his family it came to that of Husei or Hosatus, one of whom built much at Shockerwick, whence it obtained the name Husei's court. "In the time of "Edward III. it was the property of Walter de "Creyk, knt., who resided here, whence it came to "the family of Brien, lords of Batheaston, with "which manor it afterwards descended." More recently it was the property of the Wiltshires, the first of whom was builder of the present house and a warm friend of Gainsborough, who often visited there.

The living of Bathford is a vicarage which was anciently included in the manor of Forde and belonged to the Abbey of Bath from time immemorial. At the Dissolution it was vested in

the Dean and Chapter of Bristol when that new see was endowed. In the last century the revenue of Forde was so poor that the Chapter, pursuing a plan which they seem rather fond of adopting, united it with Hampton. The spiritual wants of the people were thus of necessity half neglected, but no matter, so long as those who by sole right of prescription have swallowed up the full revenues of the rectory do not have to part with any of their spoil. In 1854, by public subscription and the aid of Queen Anne's bounty, funds were raised to divide the livings, since which a great improvement has taken place in the state of affairs in both parishes.

The windows of Bathford Church contain some very good stained glass, the most interesting window being at the west end of the Warleigh aisle. It is a very artistic piece of work, representing incidents in the story of the patron saint S. Swithin, which are thus enumerated on the window :—

BISHOP OF WINCHESTER 837 TO 862,
SWITHIN TRANSLATUS 871,
AEDIS DEDICATO 980.

The east window bears the inscription :—

HANC FENESTRAM IN MEM., AMICORUM HENRICI SKRINE, ET JOHANNIS WILTSHIRE, POSUERUNT FILII, J.W.W., H.D.S., MDCCCLXXII.

There are one or two other windows which are worthy the attention of amateurs of the glass burner's art. I have only noted one monument as remarkable. That, now placed outside the chancel,

was originally set up in the porch, and the inscription is obviously written in imitation of the reasons which inspired S. Swithin in giving directions for his burial. It is as follows :—

UNDERNEATH
LYETH THE BODY
OF JOHN THRESHER
THINKING HIMSELF
UNWORTHY TO ENTER
THE GATES OF THE
HOUSE OF THE LORD
WHO DIED FEB.
14TH 1753. AGED 48 YEARS

S. Mary the Virgin, Limpley Stoke.—North East.

S. Mary the Virgin, Limpley Stoke.

HILLS, woods and fields were covered with snow, the winter's first storm, which on the roads had been ground into a film of glass, as with the poetic fitness of chance I made my second attempt to visit the church of Limpley Stoke, which stands alone on a most inclement ridge, as if built to defy the fiercest onsets of the tempest. Originally no doubt of Norman foundation, it preserves some traces of its first form, being re-erected upon the same plan when it fell out of repair, by mediæval builders. It therefore consists of a small nave with north porch and chancel, and small gable for two bells. The square western tower is a later addition, and with its dwarfed spire reminds one of the Jersey churches where they say the builders were afraid to risk their necks in the erection of a lofty tower. The church is symmetrical as a whole, and the tower adds to the peculiar effect of its position, standing thus alone in a remote corner of the parish, in a plot apparently cut out from the adjoining county and diocese. On the south side of the nave, now walled up, is a Norman doorway, interesting as being of a re-

markably early type, and in different parts of the churchyard are 13 raised tombs, of which more hereafter.

Historical records are uniformly silent respecting Limpley Stoke; like many unfortunate Irish parishes it has been held for centuries by non-resident owners who have drawn their rents and not troubled to know even the boundaries of their possessions. When the Rev. Canon Jackson in all his researches has brought to light nothing of importance respecting it, I may be excused if my documentary information is meagre.

It was mentioned in an article on the church of the Holy Trinity, Bradford-on-Avon, that King Ethelred, in 1001, bestowed upon the great Abbey of Shaftesbury the manor of Bradford. This charter, which is preserved among the Harleian MSS. in the British Museum, sets forth most exactly the boundaries of the manor, which starting from a landmark of "seven pear trees," and touching the parishes of Telisford, Farley, Freshford, Midford, Combe, Warley, Monkton Farley, Box and Corsham, included Holt Atworth, Wraxall, Westwood, Wittenham (now a part of Farley Hungerford), Winsley and Limpley Stoke. At the Dissolution, this Abbey of Shaftesbury was one of the richest in the kingdom, and Fuller records the saying current in his time that if the Abbot of Glastonbury might marry the Abbess of Shaftesbury, their heir would have more land than the king of England. In 1543 the prebendal manor of Bradford and all the churches were

granted by Henry VIII. to the Dean and Chapter of Bristol. The members of this corporation, through successive generations from then till now, who happened to be in office when the leases of the property fell in, pocketed a great prize in the fines paid for renewal, and troubled nothing further about it. They cared not whether the churches were kept in repair or whether the Vicar to whom they doled out a paltry stipend did his duty or neglected the people. Tradition even says that when they lost by fire during the Bristol riots their account of their property in Winsley, no one connected with them had the slightest idea where it was situated in the parish and the then lessee made them grant him a renewal before he would show them what were their possessions! The capitular property has now passed to the Ecclesiastical Commission, who when they have fulfilled all the ceremonies of the circumlocution office will no doubt improve the existing position of the parish.

The name of Limpley Stoke has not been met with in a really old deed; in the Shaston chartulary the place is simply the "stoc," or outlying parish attached to Winsley. The old names of Stoke were Winsley Stoke and Hanging Stoke, which latter name must have been particularly appropriate before the new Warminster road was cut, materially altering the configuration of the parish. There is nothing to show whether Limpley is based upon some local feature, or whether it is a personal name, that of an owner or tenant of

the property. The field to the east of the church is marked on the tithe apportionment map as Limpley field, and I am told there is a tradition of a Lady Limpley, all country squires and their wives being at one time vulgarly regarded as lords and ladies. In this field formerly stood three cottages, and in one of them there was a large open fireplace belonging to the kitchen of some mansion. The present Vicar suggests that these were erected from the kitchen and offices of a large house that once stood there, and was occupied by a family named Limpley, to whom belong the tombs in the churchyard, and for whom the Norman doorway on the south side was a private entrance to the church. Who can say?

The story, generally heard when the church is in a far away position is told here, that they commenced to build in a field down in the valley called Crockford's, on the East-side of the river and canal opposite the railway station, but that every night the Devil came and removed the stones to the top of the hill. After persevering for some days they resolved to use the site thus appointed and were troubled no more. There is no doubt however that the village originally stood round the church, when it must have been within a stone's throw of Woodwick, which has now disappeared. The introduction of cloth weaving carried people down into the valley and to the neighbourhood of the Avon, until the church was left in solitude.

It is easy to conceive the early condition of

Limpley Stoke. Aubrey, speaking of North Wilts, says, "Let us imagine what kind of county "this was in the time of the ancient Britons by "the nature of the soil which is a sour woodsere "land, very natural for the production of oaks "especially; one may conclude that this north "division was a shady dismal wood." In the present day we have Conkwell across the valley, and happily the ridge above Stoke is not yet denuded of trees; it requires no stretch of imagination to picture the time when the road was absent and the whole hillside covered with thick wood, part of the famous Selwood Forest. There is evidence that these wild woods existed down to a recent period, as rewards were paid upon the same principle as that by which King Edgar rid the land of wolves. In the churchwardens' accounts are many entries of payments for foxes destroyed. They are of regular occurrence down to the year 1828 when they cease. One Charles Brown seems to have come in for a share every year for a long period as though fox-killing was his business; sometimes we read of "a man of Bath," "a man of Box" and so on, as receiving payments. The scale for old foxes, was 1s. each, and young ones 6d. "Hegogs," weasels, and other animals were paid for, and in 1771 there is an entry of 50 dozen sparrows, showing that the land was becoming arable. These entries continue in great numbers until Easter 1845, when in vestry "it was proposed and "carried that no more sparrows be paid for out of "the church rate."

In the gay and reckless times of Beau Nash and his successors in the kingdom of Bath, Stoke, without high road, railway, or canal, was within easy distance of the city, and yet was completely out of the world. It was therefore a most eligible retreat for all those who wished to hide their deeds from the prying eyes of men, or who had cast off the trammels which society or the law would impose upon them. It was in fact the local Alsatia, and the character thus obtained was long maintained. Well within modern recollection the drunkenness of the village far exceeded even the national standard, which is high enough. Cloth weaving was carried on here until the mill was burned down and the trade fell away in the general decay of the West of England manufacture. After the construction of the railway the natural beauties of the place attracted many residents, and the decaying cottages were swept away to make room for handsome villas which now dot the hillside. The re-opening of quarries in and on the borders of the parish have checked the improvement of Limpley Stoke. This was merely the succession of one class by another, and it is curious that the population was only one more at the census of 1871 than at that of 1861. The returns in 1861 were 331; in 1871 they were 452, but if we subtract 40 who were inmates of the Hydropathic Establishment on the census day, and 80 in the Reformatory, both of which are strictly extra-parochial, we bring it back to 332. I

have said re-opening of the stone quarries advisedly, because the first to be worked was an old quarry re-opened on some property sold by the Ecclesiastical Commissioners, near a spot called the Plaisters. In the quarry was found a curious silver ring of a dovetail pattern, and a piece of church moulding, and it is possible that the stone of which the church is built came thence. More recently, in a field called Spy House Leaze near the quarry, has been found a ring dial such as the Fool drew from his poke in "As you Like It," ii., 7.

Before the Reformation Stoke was a chapelry to Bradford and was served by itinerant priests, who stayed at the priest's house which was pulled down a quarter of a century since when the national schools were built. A similar arrangement continued until the present century, Stoke being a curacy to Bradford. Hereby arose grave scandal, as one curate had to perform the duties of five or six churches at wide distances throughout a very hilly country. In consequence there was service at Limpley Stoke once a month, when an accumulation of duties, as it were, were hurried through, and the clergyman hastened on to "do" another parish later in the day. Thus an old man who died on the 30th March, 1875, aged 67, stated, and the story has been verified from the registers, that his mother was churched, he was baptised, and his father was buried on the same day. This state of things existed until about 1812. At present Stoke is united with the scattered

parish of Winsley. As the yearly value of the united vicarage is in the gross £204 without a residence in either parish, the improved ministry is due rather to the zeal of the incumbent than to any action on the part of the patrons. It is hoped that in the end an alliance, which in all cases is a disadvantage to the people, will be broken. At the same time the Vicar, in these days when our clergy are supposed to seek prizes in entering the Church, must allow me to point out that with very brief intervals he has maintained two services every Sunday at Limpley Stoke during the thirteen years he has held the living, which he accepted under the promise that it should be separated in five years. But corporate bodies, like mobs, have no consciences, and so he has struggled on for eight years longer, encouraged only by the success of his labours.

In the empty tabernacle to be seen in the porch of the church once stood the figure of the Virgin Mary, to whom it was dedicated, as was the Abbey of Shaftesbury originally, though afterwards S. Edmund was added. Within, the church is interesting, as the original proportions have been preserved; it is therefore pleasing to the eye and its acoustics are perfect. The chancel is inclined to the north by a favourite conceit of the mediæval builder, because Jesus bowed his head upon the cross. On the north side of the nave is an interesting Perpendicular stone pulpit, partly recessed in the wall; if the base were cut away to its original level it could

be used now, and it is a pity that this is not done. About three years after Winsley and Limpley Stoke were separated from Bradford, or about the year 1849, the church was restored; that is, the lead roof was removed and the nave roof carried up to its original height, the present seats were inserted, and the gallery erected, which being panelled with the sides of old muniment chests, looks better than usual. At the same time a heating apparatus was introduced in the form of a common stove placed in the stone pulpit and the pipe carried along the north side, across the gallery, and out of a window on the south! This Mr. Forss has removed. The restoration was thus brought about. The then Vicar who lived at Winsley and had to give two services a week at Winsley and one at Limpley Stoke was glad to obtain assistance for the latter parish, and gave the curacy to the son of a gentleman named Parsons who resided at Freshford. At this time there was great division and unpleasantness in church matters in Freshford, and the party who were opposed to the Rector attended Stoke church which was at that time all but deserted by the parishioners and in a dilapidated state. An effort was made for the restoration of the church and the Freshford party in union with a few parishioners succeeded in the work which left the church much in its present state. The Freshford people soon made up their differences, but so it was that the bitterness of party strife for once in a way led to good results.

The chancel walls and roof were repaired recently by the Ecclesiastical Commissioners. The font is very plain and ugly, and the churchwarden's accounts which I have had an opportunity of examining, show that this, together with the reading-desk and pulpit were obtained at what archæologists will esteem a very dear price. It appears that to meet the expense of these additions and other purchases made in the same year, the churchwardens removed two bells from the campanile and sold them! We would gladly have done without the pulpit and reading-desk if they would have left us the bells which were no doubt very ancient, as the one still in existence in the tower bears date 1596, and is inscribed "W. P. I. A. L." The following extracts from the book will prove what I say and may amuse the curious :—

Disburstments of the churchwardens for the year 1787.

August 11th for a Black Cloth and making and silk for a Pall for the Poor ...	1	11	0
the 18. Binding Church Bible and Carrig	0	19	0
Sepr. 1th paid for a new prayer Book ...	1	5	0
Nov. 21th, the expence for waing the Bells	0	3	0
Dec. the 22, for a new Bell Rope and six new Bolts	0	10	0
1788			
March th 6, for Carrind the old Lead to Bradford	0	0	6
for altring the Reading Desk Cloth ..	0	0	3
th 22 paid William Hurrdle for the pulpit and reading Desk and the Top for the font and Stocks	12	1	3

th 26 paid mr. sumsion for the font ... 1 14 4½
for Holing the Bells to the Bell founder ... 1 1 0

Cr.
1788 By 2 Old Bells 915 ... ... 24 15 6

This clearly shows the vandalism of which the authorities were guilty. The book contains many other curious entries. Thus we read :—

1769 July 28 began repairing the Church
to Nov. 17 following

Do paid Greenland's Bill for Work, Tile
laths and other Materials 14 3 10

This taken with other entries referring to purchases of lead would make it appear that the low roof, the removal of which is above referred to, was put on at this time, and in the following year there is an entry for levelling the churchyard and for pointing the tower. The arms over the chancel arch appear to have been purchased in 1771 from the entry—

pd Mr. Charles Fild for Letters at 5s. and
the Kings Arms 8 18 6

The churchwarden at this time must have been a very illiterate individual, as we read for several years of "waishing the surplus," sometimes the "surplis" and "surples," and only once varied into the right spelling. Archdeacon likewise is variously rendered "archdecon," "archdocon" and "archdoacon;" the regular heading of the pages is "disburstments," and the vestries are held in "the Chapple of Limpley stoke." In 1813 the

parish was indicted for not having stocks in the tything, and mulct in a small lawyer's bill. The items appear in the book :—

April 20th, Mr. Smith's Bill for New Stocks compleat 3£ 4s. 11d., work 9s. 11d. ...	3	14	10
Mr. Lawford's Bill for Defending the Indictment for not having Stocks in the Tything	13	11	4
Chapplewarden's Expenses to Sasbury 2£ 2s., and to Warminster 1£ 1s. at the Tryal of the Stocks	3	3	0

The incident cost the parish £20 9s. 2d. Between 1828 and 1836 the church appears to have been an object of attack to thieves, who however did not carry much away.

1828			
Feb. 21st, paid Mr. R. Cruttwell for advertising a reward of 10£ 10s. for the discovery of any person who broke open the church on Friday or Saturday last and stole a Surplice therefrom, and likewise printing Bills to same effect	0	16	0
1832			
Paid Mr. for printing hand-bill offering a reward of 10£ to discover the Person or Persons that broke open the church and destroyed or broken the Iron Chest	0	7	6
Paid Messrs. J. and W. Stothert for repairing Iron Chest	1	8	0
Journey to Bath with Iron Chest to be repaired	0	2	0

Journey to Bath with Iron Chest to be repaired	0	2	0
1837			
January 7th, paid Messrs. J. and W. Stothart for repairing the Iron Parish Chest, broken 29th December, 1836 ...	1	2	0
Paid Henry Francis, bringing home ditto...	0	1	6
Jan. 16, mending Lock of Church Door ...	0	2	0
March 28th, Clerk's Expenses with Iron Chest and getting hand Bills offering a reward of 5£ when the Church was broken open	0	8	9

As the reward was not paid, it is presumable that the thieves were not discovered, but threw up their pursuit in disgust when the reward was reduced. The entry of the purchase of the iron chest should also be added to complete the story.

1814			
Jan. 5th, Paid for Iron Chest and Carriage	4	6	0

The silver communion cup, with cover which serves as a paten, bears date 1577 ; it is higher, plainer, and not so well proportioned as that at Monkton Combe.

On the day on which I attended service to which I have referred there was a good congregation fully justifying objection which I have before expressed to the presence on a recent Sunday of the padlock on the gate. The prayers were read by a clergyman not resident in the parish whose name I did not learn. The hymn book used is that issued by the Tract Committee S.P.C.K., and

there is a small choir which sits in the gallery as do the school children, a band of thorough rustics, as they proved when they emerged from the gallery. The sermon was preached by the Rev. F. B. Laugharne, who is at present in charge of the parish, from John iii. 17, "For God sent not "his Son into the world to condemn the world, "but that the world through Him might be "saved." The subject involved in these words, he said, was one of the most important that could engage their attention, for it was the state of man, and therefore of themselves in the view of God, and the manner in which they might become acceptable and sanctified. He enlarged upon the serious import of the words of the text, pointing out that if the Son was sent to save the world, it followed that he might have been sent to condemn it, and thence at some length he proceeded to develop the doctrine of sanctification, and concluded with an earnest exhortation to seek salvation by the Son of God.

The snow lay so thickly on the ground when I left the church as to hide the thirteen Norman tombs, which are the most ancient *ledge tombs* in the West of England. The author of "Ancient Landmarks," who describes them more succinctly than I can, says, "they are sufficiently numerous "and of successive dates to enable the antiquary "to read the history of the origin of the monu-"mental effigy, of which we have such fine "specimens in our cathedrals. The earliest have "an incised floriated cross Calvary, and at

"the side, to show that it is a knight, a sword: "for a lady, a pair of shears (the scissors of those "days). These 'rude insignia of office' are then "abandoned; the cross, instead of being simply "incised, is carved in relief of greater or less "ornament; the next step is the formation in the "stone of a quatre foil, or other simple form, to "appear as if cut through the actual coffin, dis-"closing beneath the head of the deceased carved "in stone; the next has a similar opening for the "feet; the next showing the hands also; and, "lastly, the effigy itself in low relief at the top of "the coffin. The first example of this latter "progress is said to be the monument of an early "abbot in the cloister of Westminster Abbey; the "second, the monument of Robert, Bishop of "Sarum, who died in 1193." Whether they were brought hither from another church is an open question; two of them are engraved in Cutt's "Sepulchral Slabs," and it is there merely suggested that they came from within the chapel. One of the oldest is now placed near the gate, I am told it was found turned up and used as a step in the belfry stairs. An old sexton unearthed it, and, cutting it shorter, thought it would make a very good tombstone for his child, and there it is accordingly.

Limpley Stoke churchyard has another and more circumstantial story of the appropriation of a grave, which is, I think, as yet unpublished. A mason received instructions to construct a large vault in the churchyard, but on no account to

divulge who his employer was. Seven years passed and no tenant came to the mysterious grave, and finally it became known that an old naval gentleman, whose name none of my informants remember, had caused it to be constructed for his own remains, in a corner of the churchyard which he could see from his residence on Brass Knocker hill. He kept the wall of the churchyard coloured pink, so that it might always be a clear landmark to him, and it is said used to derive a melancholy pleasure from gazing for hours at this spot. *L'homme propose Dieu dispose.* Business matters called him over to Ireland, he was taken ill and died there, and as in his secrecy he had not made provision for the fulfilment of his wishes, was buried there. The vault being unclaimed lapsed to the incumbent, and the Rev. R. Cogan sold it for £8 to the late Mr. Joseph Chisild Daniell, who died in 1862, and lies there with his son, who died before him. This Mr. Daniell was a notable resident in Limpley Stoke, who, before the application of steam to cloth dressing, patented an invention for boiling the cloth, by which its quality was improved and it was made possible to press the seams. He made a handsome royalty on his patent until it was annulled in an action against some northern manufacturer, who proved priority of invention. The use of steam dispenses with the process altogether.

S. JOHN BAPTIST, BATHEASTON.- SOUTH EAST.

S. John Baptist, Batheaston.

ADVENT Sunday, a crisp frosty morning, found me on my way to Batheaston. The church stands back from the main road, and to reach it you proceed up the lane leading to S. Catherine's and past the curious old building which having been used by the Wesleyans as a meeting house since 1797, is to be rebuilt ere it falls down, and also past the house which was the country residence of John Wood the architect. And here, by the way, I may be allowed to note how places are made aristocratic, like the country squires who, for distinguished services to the Bigendian party, blossom into peers of the realm. This ridge was formerly called Penthouse hill, probably because a shed of that description was originally the most important structure visible at the spot. When however villa residences came, such a common name was unbearable, and straightway it was ennobled with the title of Brow hill. The church itself stands above the roadway and the churchyard rises behind it on a steep incline, and so the aspect of its nave, aisle, chancel, porch and lofty tower is remarkabiy pleasing, and in fact raises expectations which are scarcely realised on entering the building. The only

portion that is at all ancient is the square Perpendicular tower in four stages surmounted by battlements and pinnacles. It is plain but remarkably high, and in the south-east corner is a stair turret. On the east side of the tower is a tabernacle with a statue, and at the eastern extremity of the nave roof is the gable which formerly held the Sanctus bell. In Collinson's time the church consisted beside the tower of "a chancel, nave and porch." In 1833 a north aisle was added, and it is of the debased character to be expected from the period. In 1860 the present Vicar, in the fifth year of his incumbency, rebuilt and furnished the chancel and it was re-opened on the 8th of November, 1860, by the Lord Bishop of the Diocese, the late Lord Auckland. A few years after the church was restored and a south aisle added by public subscription. The church as it now stands after this restoration, though presenting little of interest to the archæologist, is a well arranged and convenient parish church for a large population. The tower has been thrown into the church, and the unsightly galleries, the unfailing expedients of churchwardens to meet increasing demands upon space, have been removed. The south aisle has been carried out in the style of the earliest portions of the church, which are Decorated, and the old south wall has practically been only removed a few feet to the south as all its irregularities have been preserved, and the same with the south porch, which has simply been rebuilt. A new timbered roof has also been added, the old

oak roof when the plaster was removed being found too much decayed to be of any use. At the time of the restoration the carved oak pulpit was added and the church reseated with open seats of pitch pine. Gas was also introduced into the building, and the gas standards of brass with bands of blue and chocolate are very artistic in appearance. The re-opening service was held on November 1st, 1868, when there was a large gathering of the clergy of the district, and the Rev. R. C. Dickinson, rector of Upton, preached from Hebrews xiii. 10.

A still more recent addition to the church is the handsome organ chamber on the north side of the chancel which has been erected by Capt. Struan Robertson, a much respected parishioner, in memory of his father, the late Captain Frederick Robertson. Many residents in Bath must treasure as I do a pleasant memory of this genial and estimable old gentleman, who had served as a midshipman in the battle of Trafalgar, and never wearied of telling quiet stories of his professional reminiscences. Though upwards of eighty years of age his sight and his mental faculties were as keen and clear as in youth, and he was wont to dwell with affectionate tenderness upon the memory of his son, Frederick W. Robertson, the marvellous preacher of Brighton. He spent the last years of his life in the parish of Batheaston, at his son's residence, The Grove, and that son's memorial of him is fitting as it is noble. The organ chamber having been built an effort

was made that it should be suitably tenanted which resulted in the erection of a fine organ by Sweetland, under the direction of the Rev. Sir F. A. Gore-Ouseley, who preached at the inaugural service on the 27th of July, 1875. The front of the organ chamber towards the nave is filled with wood pipes, and round the arch is the text "Blessed "are the dead which die in the Lord." Facing the chancel are two arches, and the shaft of the column upon which they rest is of dull granite. For my part I object to this introduction of a different building material than the rest of the church. Though it may be greater in value its effect is poor. The chancel has now a tesselated pavement, but I may note as an instance of the reverend care with which the Vicar has dealt with the church that before the old floor was touched an exact plan of the monuments thereon was taken, and a reduced facsimile of it graven in brass has been set up on the chancel wall. The east window is in three lights with cinquefoil tracery and represents the Ascension. It is to the memory of General Christopher Godby, who died in 1867, and there is another window on the south side to the memory of Robert Farmer Godby, Captain in the Bengal Staff Corps, who died in 1831. These, I believe, are by the architect of the restoration, Mr. Preedy, who is also a glass burner. The west window of the tower is very poor, but at the east end of the south aisle is a window by Connor representing the healing of the woman with the issue of blood which is

remarkably rich in its colouring and free in drawing.

The font is square, of Caen stone, supported on a quatrefoil shaft with columns of red Irish marble. The sides are filled in with carved medallions, and at the angles are the figures of the Evangelists. It is the work of R. L. Boulton, of Cheltenham, and was added in 1861 as a gift of the parishioners, organised by Mrs. Rogers. This has recently been copied with the permission of the vicar for a church in the Isle of Wight.

There is no reredos, but the table is covered with an embroidered altar cloth: there are communion rails, and so the surpliced choir is not barred off from the people. The choir is very well trained and sang very well; it is I believe with those of Bathford and Monkton Farley, under the instruction of Mr. Hewitt, of S. John's, Bathwick. On the Sunday I was present the prayers were read by the Vicar, the Rev. Thomas Percival Rogers, M.A., of Christ Church, Oxon. The first hymn was

> Hark, a thrilling voice is sounding;
> "Christ is nigh," it seems to say;
> "Cast away the dreams of darkness,
> "O ye children of the day!"

from Hymns Ancient and Modern, with Appendix, and the second

> Almighty God, whose only Son,
> O'er sin and death the triumph won,

And ever lives to intercede,
For souls who Thy sweet mercy need:
In this dear name to Thee we pray,
For all who err and go astray.

The pre-communion service with choral responses was read by the curate, the Rev. W. H. P. Harvey, M.A., Oxon. The Vicar then ascended the pulpit and preached the Advent sermon.

The following Tuesday had been set apart by the Bishop as a day of prayer for missions, and with that in mind he took his text from 1 Peter ii. 9, "Ye are a chosen generation, a royal priest-"hood, an holy nation, a peculiar people that "ye should show forth the praises of Him who "called you out of darkness into His marvellous "light." He said they were not to think those words addressed to Jews or to Greeks apart from the Church, but they were peculiarly words for Christians, those who had been brought to Christ and baptised in Christ. They could not think of any higher titles that could be given to man than these, but let them remember that those who bore high titles carried with them their responsibilities. Even in this world they could not bear honours without much being expected from them. Wherefore then had God made them all this? Surely it was to point out to them their responsibility, which was "that they should show forth the "praises of Him who called them out of dark-"ness into marvellous light." In passing, the Jews were a peculiar people shut out from the world, not sent forth into the world to live with

the world and to gather all into that one fold of which Christ was the shepherd. Were men to do this? Yes, God had chosen them as his agents for this work, and they had to send forth his praises to all nations, "Go ye and teach all nations, "baptising them in the name of the Father, and "of the Son and of the Holy Ghost." That was the precept given before Christ left the world and yet how many millions were there still who had never heard it. They boasted of their empire, that on it the sun never set, and yet they knew that there were many millions in it who had never heard the name of God. They were told that these people were placed as a trust in their hands and they were responsible for bringing them to God. Were they then to go forth to these people themselves? No, if it were so they might easily evade the responsibility. But the Church had men stationed as missionaries in different parts of the earth and they might strengthen hands by their gifts. It was the battle of the Lord, the missionaries were his soldiers. If it was the honour of their earthly kingdom that was involved they were not slow to support the army and the navy; should they do less for the Lord's army? They should also not forget one other great duty. They were called upon to set aside one day for prayer for the missions of the Church. It was not one day only, but always, that they should pray for the increase of God's missions on earth. Our blessed Lord had taught them to pray "Thy "kingdom come," and they ought to send up their

prayers for those that were in darkness. In conclusion he said he had shown them—they knew how they each one would take part in the work, and let each one ask himself what he had done, what he should do for that work? If they were going to give to a prince of an earthly sovereignty would they not consider what they could give that would be most acceptable? Let them remember that they were here giving to the Lord of Lords, the ruler of the princes, that they were giving to the giver of all good gifts, One who adopted them and made them as his sons.

The service concluded with the prayer for the church militant. I afterwards saw a distribution of bread being made in the church, and on inquiry I learned that this is a weekly custom out of the funds supplied by Henry Smith's trust. Henry Smith, who died in 1627, purchased the manor of Longney in Gloucestershire and other estates, and left them in trust to pay certain sums of money annually to a number of parishes, including Bath-easton and others in the West of England, in Surrey and elsewhere, and the following churches in London, S. Sepulchre, S. Olave Old Jewry, S. Vedast Foster lane, S. Giles Cripplegate, and S. Martin-in-the-Fields. The popular story is that he was a wandering beggar who having amassed a fortune left it for the benefit of those parishes in which he had been treated kindly. In Surrey they say he was followed by a dog, and was known as "Dog Smith." It is however certain that a respectable family named Smith had

estates at Wandsworth in 1569, which they held until about 1664, and as Aubrey says, this Smith was born and buried there, and there is a monument to his memory in Wandsworth Church, it is probable that he came of that family. He became a citizen of London and a member of the Salters' Company, though he is supposed to have been a silversmith, and in 1620 he vested his estates in trustees, subject to a charge of £500 per annum for his own lifetime; by a poll deed dated January 26th, 1626, he directed that his personal estate should be laid out in the purchase of land, and the revenues be distributed annually in these parishes under somewhat wordy conditions which may be summarised by saying that it was to deserving poor "who earned their own living," that he desired his bounty to go. The distribution is left in the hands of the churchwardens, and as the value of the funds have grown a distribution of bread is made every Sunday in such manner as I saw. From what appeared to superficial observation the pious founder's intentions are very well carried out.

Batheaston lies two miles east of Bath on the present high road to London, and has always held an important position in relation to the traffic of the city from its proximity to which it derives its name. Above on the north-east side rise the encampments of Little Solsbury. The Roman Fosse way enters the same extremity of the parish and traverses it until it joins the Via Badonica on the site of the present road near the river. The name

of the parish was anciently written Estone, and in the Saxon times it was part of the possessions of the King. In the time of William the Conqueror it was divided, one part being royal demesne and the other the property of the church at Bath. In Domesday under the heading "The Land of the "King," we read—"The King holds Estone;" and under "The Land of the Church of Bath," "Walter holds of the Church Estone. Ulward "the abbot held it in the time of King Edward." The Royal lands however were bestowed upon John de Villula by the Red King in 1092 with the city of Bath, and by the great bishop given to the monks of Bath in 1107 with the reservation of certain rights of the bishop. After this date the family of Osatus or Hosatus, afterwards Husee and Hussy, whose principal seat was at Shockerwick, are the first that are mentioned as lords of Batheaston, and they held several fees of the Bishop of Bath when the aid was levied for marrying Maud, daughter of Henry II., to the Duke of Saxony. They were followed by Fitzurse or Fitzours, of Williton, and on the death of Sir Ralph Fitzurse, the last of these, in 1362, Batheaston, with other estates, came to his daughter Maud, wife of Sir Hugh Durborough, of Heathfield, and hence devolved upon the family of Brien who held large possessions in the district. From these it passed by an heiress through the hands of John Devereux to Lord Scroop. In 1457 it was held by the wife of James Boteler, Earl of Wiltshire, after whom it was held by the Blunts, to

whom Swainswick also belonged. Under Mary it was held by the Earl of Northumberland, and in 1667 it was sold for £600 to various purchasers, since which no manorial rights have been exercised. The Church of Easton was from early times appropriated to the monastery of Bath, and there was a curious settlement of disputes in 1262 between the Vicar and the monastery defining their respective rights and duties. To Batheaston was and is still attached the chantry chapel of S. Catherine, in which the Vicar was to maintain daily mass, and in return the patrons granted land and residence for the chaplain and covenant which allowed "seven bushels of wheat from their grange to be "paid every year on the next Sunday after the "feast of S. Michael the Archangel." This grange was probably the Batheaston mill which belonged to the monks. When it was pulled down several portions of Norman columns similar to those found in the Bath Abbey were discovered, and some sculptures also found are built into the wall, and can be seen from the new bridge. The living is now in the gift of Christ Church College, Oxford, and as I have said is at present held by the Rev. T. P. Rogers, who is not only universally esteemed in the parish, but has made a large circle of friends in Bath and the country round.

Among the former Vicars of Batheaston is to be noted the name of an early and enthusiastic geologist, the Rev. John Josias Conybeare, who was chosen in 1809 professor of Saxon at Oxford. His "Illustrations of Anglo Saxon Literature" are

still valued.' He was elected in 1812 Regius Professor of Poetry by his university, and presented by his college with the living of Batheaston, in the church of which is the following tablet to his memory :—

SACRED
TO THE BELOVED AND REVERED MEMORY OF
JOHN JOSIAS CONYBEARE, M.A.,
PREBENDARY OF YORK, AND FOR 11 YEARS
THE FAITHFUL MINISTER OF THIS PARISH.
HE COMPLETED HIS 45TH YEAR ON THE 10TH OF JUNE,
1824,
WHEN HE WAS SUDDENLY SEIZED WITH A "SICKNESS
UNTO DEATH," AND EXPIRED ON THE FOLLOWING DAY.
"AND NOW, BEHOLD, I KNOW THAT YE ALL,
AMONG WHOM I HAVE GONE PREACHING
THE KINGDOM OF GOD,
SHALL SEE MY FACE NO MORE."
FOR THE LORD SAITH,
"SURELY I COME QUICKLY.
AMEN. EVEN SO, COME
LORD JESUS."

The church of Batheaston has six bells, one of which is remarkable. This is the fourth bell, which bears an inscription in Missal capitals of the fourteenth century—the date, I think, may be fixed by the fact that the characters have the same artistic design and drawing that distinguish the beautiful fourteenth century MSS. of the Lansdowne and Arundel collections in the British Museum. I am told that letters of the same character are found on bells at Pitney and Charlton Musgrave. The inscription is—

✠ VIRGINIS · EGREGIE · VOCOR · CAMPANA · MARIE.

The second and third bells are dated 1634 and have coats of arms on them; they were cast by John Lott. The other three were cast by John Rudhall, in 1824.

S. Peter, Monkton Farley.

ONE of the most charming village churches I have yet seen—such was the opinion I formed on visiting Monkton Farley Church on the day following Christmas 1875. Consisting only of chancel, nave and western tower, its original proportions have never been disturbed, and its restoration has been carried out in a substantial and reverential manner which leaves little to be desired. With the exception of the tower the church is almost entirely new, the walls having been rebuilt in 1844, and in 1874 the work was completed by the present Rector to whose good taste and respect for the fabric is due its perfect condition. Early English windows have been inserted of a smaller type than is usual in the churches of this district, which with the dark timbers of the roof must give the interior rather a sombre appearance on dull days. The north porch contains an old Norman doorway with chevron moulding, a remnant which, with the Norman font, carries us back to the date of its foundation.

The square tower has a saddle-back roof like Kelston, but otherwise it is covered with a complete mantle of ivy hiding the fissures which I am told are visible in its walls. This has not yet been restored and so the old western gallery with

S. Peter, Monkton Farley.—South.

the superannuated organ remains. The front of this gallery however is panelled with the curious napkin moulding which will, I hope, be preserved, even though it should be found necessary to remove the gallery—no longer considered secure enough to be used. The church possesses three bells. The first is at present unhung; the second bears the inscription, "Thomas Cottle and Daniel "Taylor, Churchwardens, 1783. William Bilbie, "Chewstoke, Somerset," and the third, "Daniel "Webb, esq. John Tosier, fecit 1724."

The church is now paved throughout with encaustic tiles and the area fitted with open oak seats. I noticed that two or three of the carved ends were darker than the rest and on enquiry I learned that these were ancient ends found among the coffins under the floor of the nave when the pews were removed. The chancel is raised from the nave by two steps, and is separated from it by an iron railing resting on a dwarf wall, but there is no gateway. The choir, which is mixed and not surpliced, sits in the chancel, where also is the harmonium which supplies the place of the crippled organ. There is only a plain panelled reredos, but the table is covered with a handsome green altar cloth with gold embroidery, the work and the gift of Lady Hobhouse, and the eastern wall on either side of it is covered with damask hangings, so the sanctuary looks by no means bare. The east window in three lights is filled with stained glass, repre senting S. Peter, S. Mary Magdalene,

and S. Edward. One of the windows on the south side of the nave is likewise filled with some very fine stained glass, in two lights containing the figures of Christ and of Mary in illustration of the text—"Mary hath chosen that good part." It is "In memory of Mary, widow of the late Rev. "Edward Brown, Rector of this parish, who died "July 31, 1865, A.D." The pleasing impression which the church gave me was without doubt heightened by the artistic taste with which it had been decorated for Christmas Day by the Misses Hobhouse, as a very intelligent and obliging sextoness told me afterwards. On the communion table stood a cross made of leaves and Christmas roses and the chancel railings were embowered in holly. The lectern and the lamp standards—there is yet no gas—were entwined with wreaths of the same evergreen. The pulpit is a fine Jacobean one with the text, Luke ii. 28, in curious letters round it,

BLESSED ARE THAY YT HEARE YE WORD OF GOD AND KEEPE IT.

This was simply adorned with a cross of Christmas roses. The recesses of the windows were filled in with mats of fir sprigs, and on these were placed crimson bands with appropriate text worked upon them in grey letters.

Such was the church, I was sorry to learn that the Rector was absent. Ill health has compelled him to abandon his handsome modern Elizabethan rectory house and spend the winter in the softer climate of Italy. The gentleman therefore who

read the service I did not know and I asked a youth sitting near me who he was. "The Bishop, "sir," he said, with bated breath. As I did not recognise Dr. Moberley I naturally asked again, "What Bishop?" "*The* Bishop, Mr. Tooke is "away," I was told, and I ceased from troubling this profound respecter of ecclesiastical dignity. The bishop was the Rev. Henry Hutton Parry, M.A., Archdeacon, and formerly coadjutor Bishop of Barbadoes, who being in England to recruit his health has taken charge of the parish. He read the service very simply, and there was no assumption of lordliness in his manner to induce the awe with which his office is regarded, as would seem from my experience. The singing, which included the chanting of the psalms, was very hearty and general, though there was one discordant voice which somewhat marred the harmony of the choir at times. The revised edition of Hymns Ancient and Modern is in use, and the first hymn was

Whilst shepherds watched their flocks by night.

The Litany was then read by the Bishop who was unassisted, and the hymn sung—

God from on high hath heard;
Let sighs and sorrows cease;
Lo from the opening heaven descends
To man the promised peace.

The third hymn after the pre-communion service was apposite to the rapidly expiring year—

The year is gone beyond recall
With all its hopes and fears.

The Bishop then ascended the pulpit and preached from Isaiah ix. 6, "For unto us a child is born, "unto us a son is given: and the government "shall be upon his shoulder: and his name shall "be called Wonderful, Counsellor, The mighty "God, The everlasting Father, The Prince of "Peace." They still dwelt, he said, in the services of the day on the great event of the birth of Christ, the Son of God, that mystery which even angels could not understand. It was a subject to which at that season they should keep their thoughts directed, they should study the teaching of Scripture and understand as far as possible the effect and consequences of Christ's coming. This prophecy was spoken more than 700 years before the birth of Christ and yet it was unquestionable that it was fulfilled by the birth of Christ; it was one of the clearest prophecies, it was spoken - not wholly by man, but by the direct inspiration of the Holy Spirit. It was spoken at a time of great national distress, because of the wickedness of the ten tribes God had led the Assyrians to trouble them, and in the end to carry them away, and the same danger seemed now to threaten Judah. While the prophet warned the people of the consequences of continuing in their wickedness he promised them still more remarkable help in the words of the text. The Jews would think it was a reference to a deliverer from the Assyrians, but if they noted that more than human attributes were assigned to him, attributes belonging to God alone, they would see that something more was meant. The promise

of the whole passage was nothing less than this that a time would come when God would destroy the dominion of Satan in the world by the birth of a child who at the same time that he was one with man should possess divine attributes and power, as described in the text. It might seem strange that the birth rather than the life of Love and Mercy should be dwelt upon, but it was at this time that Christ began his course of goodness. From this point the preacher proceeded to show one by one how the various titles enumerated in the text were applicable to Christ. Though somewhat lengthy the exhortation sketched very clearly the points that should occupy the thoughts at the season of the Nativity. In conclusion he made an appeal on behalf of the S. P. G. for which the offertory was given. The offertory was collected by the two churchwardens, one a hale and burly old gentleman while his companion was bowed under the weight of more than eighty years, and it gave rise to pathetic thought to watch the two uniting in the service of the house of the Lord. The service concluded with the prayer for the Church Militant.

The name Monkton Farley indicates without any possibility of doubt who were the ancient rulers of the parish, for at this Monk's town once existed one of the chief monasteries of the Western district. Among the kinsmen of William I. who joined him in the Conquest was Humphrey de Bohun, founder of the English family of Bohun, created Earls of

Hereford, which terminated in two heiresses, one of whom married Henry, Earl of Derby, afterwards Henry IV. Canon Jackson, who has contributed an exhaustive "History of the Priory" to the "Wilts Mag." iv., says the second Humphrey Bohun appears to have been the first of his family to acquire possessions in North Wilts, and they came to him as the dowry of the wife whom the Red King gave him—Maud, daughter of Edward of Salisbury, the greatest landowner in the county. This lady's family were at various times the founders of the Abbeys of Bradenstoke, Lacock and Hinton, and she "was certainly the person "who designed the priory of Monkton Farley." She gave an estate called the Burles, at Bishopstrow, now the property of Sir J. D. Astley, for the purpose, but whether it was built in her time is not certain, as the date of her death is unknown. It was founded about 1125 and finished and chiefly endowed by her son, the third Humphrey of his house, who married the daughter of Milo of Gloucester. This Bohun was steward in the household of Henry I., and when the civil war came loyally declared for the Empress Matilda, a great part of whose battles were fought in this district, owing to the fact that her great supporter, Robert of Gloucester, held Bristol Castle as his stronghold. To strengthen his cause Stephen gave a mischievous license for the building of castles, and no less than 126 sprang up during his reign all over the country, though it is an instructive commentary on the character of

the men of the time that during the same period 148 religious houses were established. Thus the castles at Devizes, Malmesbury, Marlborough and Trowbridge are mentioned in "the Acts of Stephen" in connection with the strife. The last named was the seat of the Bohuns, and here in 1135 they defied the King when he sat down before it. In gratitude for this service the Empress gave the new monastery the manor of Monkton in Chippenham, and the rectorial tithes with the advowson and chapelries of that parish. As was stated in an article on the Church of S. Thomas à Becket, Box, the tithes and advowson of Box, with a mill there, was given to the monks by Bartholomew Bigod, who was a knight in the retinue of Bohun and so constrained to assist. In the list of their possessions I also note a salmon fishery at Arlingham on the Severn, so that we may suppose their table was well supplied with fish. The prior and monks were monks of Clugni, and their connection with the foreign house throws a curious light upon the political phase of these institutions. At Clugni, a small place a little north of Lyons, was founded in 890 a house which revived the energy of the disorganised order of S. Benedict, and became famous throughout Europe. The Conqueror's daughter Gundreda and her husband were so pleased with the entertainment they received here when on a journey to Rome, that when they resolved to found a religious house at Lewes they invited some of

the brethren of Clugni to occupy it, and in like manner from Lewes was formed the priory of Monkton Farley, which thus owed an allegiance to Lewes and through it to Clugni. There were twenty-seven of these religious houses in the kingdom mostly filled with foreigners. They were called "alien priories," and were regarded with considerable distrust by the sovereign, who ever and again issued commissions of inquiry and would suppress them if their connection with the foreign house was too intimate. They thus stood between two fires, if they failed in obedience to their superiors they were punished for contumacy, if they satisfied their superiors the king treated them as disloyal. Monkton Farley had to run the gauntlet of one or two such Royal Commissions until 1373 when Lewes was permitted to sever its connection with Clugni, and perform what was called "an act "of naturalisation." Monkton was freed thereby from Clugni, but was still subject to Lewes, and this domination it was striving to shake off to the end of its existence. Again, the founder's family disputed with Lewes the right of filling up the office of prior, and finally they went to law about it. A compromise was made in 1208 that the prior of Lewes should name two monks for the office between whom the Earl of Hereford should make final choice. Towards the end of the 14th century the monks were for some reasons displaced and we find the Hungerfords of Heytesbury holding their estates for them, though these were afterwards restored. The commissioner under

Thomas Cromwell who visited the monasteries of the district, sent up with a curious letter which he wrote from Bristol a bag full of reliques, "among "them Mary Magdalene's girdle, wrapped and "covered with white, which girdle Matilda, the "Empress, one of the founders of Farley, gave "unto them, as saith the Holy Father of Farley." The priory, with all its estates, was granted to the Protector Somerset (then Earl of Hertford), subject to an annual payment of £36 to Eton. By him it was exchanged about the year 1550 for other lands with the See of Salisbury, under which from that time it has been held by different owners. The first of these families was the Bretons, in whose time it was, in the year 1571, that the good Bishop Jewel tarried at Monkton Farley to lie down and die. He was returning from Lacock, whither he had gone, though in very ill health, to fulfil an engagement to preach. The exertion was a fatal one and he is buried in Salisbury Cathedral. By order of the Long Parliament for the Confiscation of Episcopal Estates in 1648 Farley was sold but afterwards restored to the Bishop. The next owners under him were the Webbs, clothiers, at Melksham, in 1650, and in 1717 Mary, the heiress of his family, married Sir Edward Seymour, afterwards Duke of Somerset, so that the property came back under lease to the same family to which it was first granted. Monkton Farley was settled upon the second son of this marriage who succeeded to the title in 1792 and was grandfather of the present duke. This

property was next bought by Sir John Long, esq., of the Rood Ashton family, and about 1840 it was purchased by the late Mr. Wade Brown who died in 1851 and whose monument is in the church. On the south side of the churchyard is a coped marble tomb, made at Rome to the memory of the Caldwells, who owned the property after him. All these so called squires were lessees under the Bishop, but the Ecclesiastical Commissioners have of late years sold the fee simple and the manor is now divided into three. The home portion belongs to, and the House which stands on the site of the priory is the residence of, Sir Charles Hobhouse. The monastic buildings have been almost entirely destroyed, though excavations at different times have brought up a number of relics one of the most remarkable, the curious memorial stone of Ilbert de Chat, one of the benefactors of the monastry, is now at Lacock having been given away by Lord Webb Seymour.

It is probable that Bishop Jewel was entertained at Monkton Farley House in obedience to a stipulation laid down in the lease, at any rate it was provided in the leases down to the last tenant that the bishop be entertained there whenever he was in the neighbourhood. In these days it is a small matter for a country gentleman or incumbent to receive the diocesan for the few hours that he can remain in a rural parish, but in the old days when he posted from place to place the reception of a bishop and his retinue was no small tax. The Rectory was to small to ask it of the clergyman, so

as this was one of the outlylng parts of the diocese a resting place was legally reserved on episcopal property. The times have changed, and the only connection the bishop now has with Monkton Farley is that he presents to the Rectory.

There are two or three curious monuments in the church. The oldest bears date 1582. It is on the south side of the chancel and has the following inscription underneath a shield—

HERE LIETH BURIED THE BODYE
OF W. MANN BROMFELD LATE
OF LEWISHAM IN THE
COUNTE OF KENT
ESQVYRE DECEASED THE
TWENTIE DAY OF NOVEMBER
1582

Near it is the record of two benefactions to the poor :—

HERE LIETH BURIED THE
BODY OF SARA GRANT DE
CEASED XXVII° DIE NOVEM
BRIS ANNO DOMINI 1602
FIVE POUNDS SHE GAVE
UNTO THE POORE
WM KING GAVE SO
MUCH MORE
IMPLOY THINCREASE KEEPE
STOCKE IN STORE.

Within the sanctuary are two tablets to the memory of children of former incumbents. On the north side—

HERE LYETH YE BODY OF MARY
THE DAUGHTER OF THOMAS
SARTAN RECTOR OF MONKTON
FARLEIGH WHO DEPARTED THIS
LIFE SEPTR YE 22ND 1712
AGED 25 YEARS.
HERE ALSO LYETH YE BODY OF
MR. THOMAS SARTAIN LATE
RECTOR OF THIS PLACE WHO
DECEASED APRIL YE 11TH 1713
Mori lucrum.

On the south side—

NEAR THIS PLACE
LYE INTERRED
THE BODIES OF RICHARD JOHN
JAMES AND SARAH CHILDREN OF YE
REV. RICHD FORD, A.M., BY SARAH
HIS WIFE WHO ALL DIED IN THEIR
INFANCY. HE WAS RECTOR OF THIS PAR
ISH, VICAR OF SOUTHSTOKE AND CHAPLAIN
TO YE RT HONBLE YE EARL OF CARDIGAN.
Mors Janua vitæ.

It is to be noted that the monastery was dedicated to S. Mary Magdalene ; the church which I believe the monks built soon after their establishment is dedicated to the same saint as the house at Clugni —S. Peter.

S. JAMES, SOUTH STOKE.—NORTH.

S. James, Southstoke.

LOWELL in one of his dainty essays, touching upon the weather wisdom of old women "which makes the "moon responsible for the whimsies "of the weathercock," urges against scientific unbelief that "as mankind in the "aggregate is always wiser than any single "man, because its experience is derived from "a larger circle of observation and experience, "and because the springs that feed it drain a "wider range both of time and space, there "is commonly some greater or smaller share of "truth in all popular prejudices. The meteorolo-"gists are beginning to agree with the old women." He refers to the idea that the moon influences one atmosphere, but his remark crossed my mind as applicable to other weather saws as I was proceeding to Southstoke Church. The roads were frost-bound till they rung almost like iron under the footsteps. The very stones looked hard and chill, and the trees and hedgerows were clad in an icy gauze. The keen and bitter wind cut the face almost like a knife as it swept without obstacle across the down; the water that dropped from stone to stone had frozen on its way into the form and almost the strength of stalactites, and the

spray that splashed from wayside springs had frozen as it touched the ground, until by successive layers it had made a series of small tumuli round the troughs. The few cattle left in the fields seemed neglected, forgotten and ready to die of cold, and all Nature was given up to Winter's piercing sway. The adage that I thought of and quoted to myself in support of the American's plea for the force of experience, may seem childish when written down, but as the frost asserted its dominion in my very bones, and there was no relief to its all pervading force, I thought that there was truth in the time-honoured saying, that

> As the days grow longer,
> The cold gets stronger.

But I should not say there was no relief, for hopping gaily from the chimney to the roof, from the roof to the ground, and out of sight, the best loved of British birds—the Robin Redbreast, taught me by the comfortable outline of his portly form and by the undimmed splendour of his crimson waistcoat, that it is possible with a good heart to withstand the severest trial.

With this thought I entered the hillside village of Southstoke, and passing between the ill-kept houses entered the small churchyard, hedged round with dwellings and burdened with many entrances. The number of gateways in this confined space is remarkable, and it is interesting that by the kindness of Mr. T. Serel, Wells, I have a copy of the certificate relating to the opening of one of them

just two hundred and fourteen years ago, which he has found in his researches among the documents of the See of Wells. It is as follows :—

Whereas there hath beene a Commission directed to vs whose names are hear vnder written from yo'r Lordship to take view of a Doore lately made out of the garden of Mr. Richard Gay of Southstoke, and accordingly to certifie vnto yo'r Lordship whether any annoiance or inconvence might result from itt, either to Rector or Parishion's, itt opening into the Churchyard three or foure paces from the comon path. Wee doe all concurre togeather in this that noe inconvenience or annoyance can accrue by Mr. Richard Gay and his familyes continuing of the said way out of his garden to the church. And we doe further certifie that the said Mr. Richard Gay is willing (if yo'r Lords'pp doe approve of the same) to pay one shilling by way of acknowledgement at once for all to the vse of the poore of the Parish.

Dated January 8th, 1662.

J. A. Masters, Rect: Bathon :
Francis Minn, Vicar of Southstoke
Thomas Willis, Rector de Clav'ton
Melchisedech Wallham, Rect: de Combehay
The Mark of
John × Smith, Churchwarden ibid
George Charmbury, Churchwarden.

The church of Southstoke, dedicated to S. James, is one of several round Bath whose foundation is of the earlier portion of the eleventh century, and the building which succeeded the Norman church was built upon the same ground plan. In Collin-

son's time this must have been undisturbed when it was beside the tower, "composed of a nave-"leaded chancel, and porch tiled," and "the "length from east to west was sixty-two feet, and "the width eighteen feet." This church was restored and a south aisle added in 1845, during the incumbency of the Rev. Henry Blayds, and when a grant was made by the Diocesan Church Building Society, by which it was stipulated that 80 out of the 116 sittings added were free and unappropriated.

At a subsequent date the chancel was rebuilt and lengthened. At the same time a Norman doorway in the porch was uncovered in a fine state of preservation. The western pillar of the doorway was gone, and a modern one has been supplied, but the rest is the oldest portion of the church. The arch with chevron moulding is frequent in this neighbourhood, but the head of the doorway is generally cut away and not found as here complete. The Perpendicular tower is a small one, being only 50ft. in height, or half the height of Batheaston. It has battlements and pinnacles and a projecting stair turret on the northern side. It has a curious appearance, owing to the buttresses being placed at the angles of the tower, cornerwise.

Within the church has a ceiled roof, but not flat, with curved timbers. Pews still prevail, but of the most modern pattern, and the organ is in the east corner of the aisle away from the choir sitting in the chancel seats. There is a carved stone pulpit, which is

entered by an archway on the north side the chancel arch. On the Sunday on which I was present the Christmas decorations were still in existence, and so the plain columns were wreathed with trailing ivy and the communion rails were covered with leaves. On the walls were wreaths of the emblems of the Trinity and eternity, and over the plain communion table in the place of a reredos a banner with the words, "Unto us a child "is born, unto us a son is given," while similar texts had been prettily worked in other parts of the building. Of the windows, which are of the Decorated type, the east window is not filled with stained glass, but one on the north side the chancel in which are two angels bearing ribands. "Look "unto Jesus," "The author and finisher of our "faith," is very good in its colouring. This is to the memory of "Caroline Elizabeth Meade, died "March 19th, 1849, aged 19 years. Mary Meade, "died February 26th, 1849, aged 16 years." The only other stained window is in two lights—the child Christ in Mary's arms in the manger, and the Saviour blessing the children—and is remarkably good. It is "To the memory of Belerma Alice "Gosling, died December 11th, 1869, aged 31 "years."

The Vicar, the Rev. William Acworth, M.A., of Queen's College, Cambridge, conducted the service unassisted. He read the prayers with great power and clearness, but with great rapidity, possibly on account of atmospheric influences. For a similar reason the congregation was not very large, and in

a great part consisted of the patriarchs of the village, who joined in the responses in an audible voice, but each in oblivion of what the others were saying, so that the result was rather noisy. The singing was hearty and general, but was led, not by the choir, but by the schoolchildren in the back part of the church, who sang with great sweetness. The hymn book issued by the tract committee of the S.P.C.K., was used, and at the end of the Litany the Epiphany hymn was sung—

> O Thou who by a star didst guide,
> The wise men on their way.

The Vicar read the pre-communion service standing at the north corner of the table and facing the west throughout. The hymn before the sermon was—

> Hail to the Lord's anointed,
> Great David's greater son!
> Hail, in the time appointed
> His reign on earth begun!
> He comes to break oppression;
> To set the captive free;
> To take away transgression,
> And rule in equity.

Ascending the pulpit in his black gown the Vicar preached from a passage taken from the first lesson for the day. His text was Isaiah li. 11, "Therefore the redeemed of the Lord shall "return, and come with singing unto Zion; "and everlasting joy shall be upon their head: "they shall obtain gladness and joy; and

"sorrow and mourning shall flee away." He commenced his discourse by a bold and outspoken reproof of neglect of the services of the Church, which I was glad he had the courage to administer, if it was needed in the parish. He said that every time the Litany was read they prayed that God would "illuminate all Bishops, "Priests and Deacons, with true knowledge and "understanding of His Word," and yet though the ministers were bound to know something of what they constantly served, it was astonishing how much ignorance prevailed among the hearers of the Word, and he had been amazed to find what excuses people would advance for not attending the services of the church. Sickness of course was inevitable, and they all deplored it, but a man actually told him the other day when he asked him why he was not present at the service of the Lord's Day, that, "It was not convenient, sir." What an excuse, to talk of convenience in such a matter as that! The words he had just read as his text occurred also in the lesson for last Lord's day morning, but if he were to go round amongst them and ask their opinion as to what they meant, how many could give an intelligent answer? No, if they did not come to church they did not hear the explanations that were given, and were ignorant of the most familiar subjects of Holy Scripture. He was not going to wait for their answer then but he would endeavour to make the words of the text clear to them. There were two great redemptions performed for Israel, God's peculiar

people. They were once in bondage in Egypt for 400 years, and they sighed, and the Lord said, "I "have heard the affliction of my people" and delivered them. About 1500 years after that they were in captivity in Babylon. God had sent a prophet to warn them of the consequence of their sin, but they would not hear, and so God allowed Nebuchadnezzar to carry them away and for 70 years they remained there until God raised up his servant Cyrus to deliver them. The prophet had named him years before he was born. Moses was their first redeemer and Cyrus the second. Did they not think that illustrated some great truth? All the history of the Jews was illustrative, and the record of their captivities was to symbolise the greater bondage of God's people, for as they had been singing

> He comes to break oppression,
> To set the captive free.

They knew that He whose Epiphany they had been celebrating would come to redeem the spiritual Israèl from its affliction. What were they redeemed from? They were redeemed from the power of the devil; the greater part of mankind were led in captivity by the devil, but the ransomed were set free. They were ransomed from the world, which belonged to the Evil One. Everyone in the world was subject to the maxims and customs of the world, but, as the Epistle for the day said, the ransomed were members of Christ, as are the members of one body. They

were ransomed from the corruption of their own nature, sin should not have dominion over them. They would have grace given them gradually to oppose temptation, so that all the while they were getting free from it more and more. What did the people of the Lord in their deliverance? What did Israel when delivered by Cyrus? They returned to Zion with songs of rejoicing, and this was a type of the Church of the living God. Talking of the Church he did not mean their own Established Church, or the Presbyterian Church, still less the Church of Rome, but the Church of Jesus, as they were taught in their own Articles, "The visible Church of Christ is a congre-"gation of faithful men, in the which the pure "Word of God is preached, and the Sacrament be "duly adminstered according to the Christian "ordinance." The goodly prospect from the spiritual Zion was enjoyed by those who had reached the heights of the Christian Church, and none were safe indeed, unless they rested upon that heavenly Zion, of which Christ said "Upon "this rock I build my church." Speaking of the joy of being delivered from captivity, he said they had prayed "for all prisoners and captives," and he asked them to consider the misery of men who had been carried away, overcome perhaps, as he had seen them, by the power of strong drink, to commit offences by which they had become liable to penal servitude, even for life. Yesterday he read in the *Times* that it was discussed by some of the magistrates whether the prisoners should be

allowed to chant the *Jubilate*. What joy they would give if they could open the doors to those poor creatures. In conclusion he earnestly exhorted them not to lose their opportunity of this great redemption, and like Esau sell their birthright for a mess of pottage. The service concluded with the Benediction from the pulpit.

The name of South Stoke does not appear in Domesday Book, though it probably belonged to the Abbey of Bath, with whose possessions it was included at the Dissolution, and at the survey in 1535 was valued at £21 9s. 6½d. The Vicarage, which was appropriated to the Abbey, seems since to have passed from one Vicar to another as patron and incumbent. The Vicar is also patron of Monkton Combe and of Combe Down, of both of which Southstoke is mother church. There is in an old lease a curious stipulation for a privilege of the Vicar, but I have no information whether the immemorial custom still exists. It is provided—

That the vicar of South-Stoke, for the time being, shall have going and pasturing freely with the farmers beasts there for thre bestes; whereof one shall be a mare, a horse, or a gelding; the second a kowe, and the third a bullock: which three shall go and pasture in this manner; his mare, horse, or gelding, with the farmer's mares; his kowe with the farmer's kyne, and his bullock with the farmer's bullock, in certain lesues and pastures; that is to say, in Brode-Close, Grove-Close, and Shephouse-Mede, from time to time, as it hath been used and accustomed tyme owte of mynde.

The late Vicar, the Rev. H. S. Calverley, prebendary of Wells, was here for upwards of thirty years, and during that long period his kindly interest in the religious and educational work of the neighbourhood endeared him to a large circle of friends who had learned and appreciated his unobtrusive liberality, and since he passed away in July, 1874 at the advanced age of 80 years, treasure his memory as of one who well worked out his course here, before he was called in the fulness of time to the world beyond the grave. In the present Vicar, he has I believe a worthy successor. Mr. Acworth is a gentleman of strong evangelical views, but as we generally find in the best minds in which those principles are implanted, they are united with a sound practical sense which makes him generously tolerant of the opinions and difficulties of those who differ from him. But withal there is in his ministry and in his presence a vigorous enthusiasm which reminds us that it is indeed "the Church militant here in earth." In fact, as I beheld him preaching from the old stone pulpit closed in by the arch behind, as many a monk must have spoken in times gone by, and as I heard him in the practical directness of his creed telling his people of the curse of strong drink, I was irresistibly reminded of those stern prelates of the Norman king who in their day and generation took such a view of their duty that they put on a coat of mail over their canonicals and wielded their spiked maces with

holy zeal. The same fervour, though so differently manifested, pervades the Vicar's service in the army of Christ.

There are no ancient monuments in the church, or if there ever were any they have been carefully destroyed, for the oldest now existing is to the memory of James Hoffman Murison, of Iford, esquire, who died the 12th April, 1776. As Collinson said this was on the north wall of the chancel, and it is now in the nave, it would appear that it has been displaced to make room for one to the memory of Charles Johnson, clerk, A.M., for many years vicar of the parish, who died on the 16th of August, 1841, aged 73. The ordinary visitor may not understand why existing monuments should be disturbed on his account, but if they read the tablet through they will see there was a "family of eight surviving "children" who desired to proclaim that his memory was "fondly and gratefully cherished" by them, and that his wife was daughter of "the "Right Rev. Dr. Willes, bishop of the diocese." Before such an ambition every other consideration must bow. In the churchyard I found the following specimen of obituary doggrel set up in 1846.

Sleep, sister dear,
Sleep sweetly here,
No pain can reach thee now,
Life is God's loan,
He takes his own,
And to his will we bow.

S. Christopher, Ditteridge.—South

S. Christopher, Ditteridge.

EXCEPT the unique little Saxon church of S. Lawrence, Bradford-on-Avon, there is perhaps none in the district so curious as a relic of antiquity, as the small church of the small village of Ditteridge. Its main structure remains to us so exactly in the original form that the least practised eye can easily repair the alterations effected in the course of time, and see the church as it was when it first left the hands of the builder. So ancient is it indeed that its dedication is lost. I have restored the name of S. Christopher because that is the one chosen by tradition, and the discovery of the mural paintings favours this view. The church consists chiefly of a chancel and nave with bell gable and south porch. The nave is Norman, and the walls are of the rough character which distinguish the most early work that we know of. The doorway of the south porch is of the same period; the arch has a foliated ornament, and the tympanum has a slightly recessed parallelogram as a niche. Facing east and west on the imposts are two human heads, and on the outer face grotesque animals are sculptured, that on the west side, a dragon with long

intertwined tail with a pearl line along the whole length, is said by Mr. E. W. Godwin to be similar to fragments in Westminster Hall and Canterbury Cathedral, which are of the date of 1097. The porch is Decorated and was formerly covered with ivy, but this for safety has been removed, and as the roof of the porch hid the arch, the portion nearest has been removed and raised so as to leave the arch clear. Eastward of the porch is a small, arch-headed Norman window, high up in the wall and splayed within. It is placed high for two reasons, first, because it was not originally glazed, and secondly, to prevent the congregation being easily attacked from without. There are only a few examples in this neighbourhood. Further eastward is a two-light, geqmetrical Decorated window that I shall speak of again. The window in the west end of the nave is a square-headed Perpendicular two-light window, filled with painted glass, by Clayton and Bell. It represents the women visiting the sepulchre after the Resurrection. I was sorry to see that in that small population someone was to be found who had thrown a stone through the window. On the north side is the partially filled-up north door, and a two-light, square-headed, Decorated window, containing the figures of Moses and S. John. Near this window northward is a trace of the former projection of the rood loft turret. The chancel, with the exception of a two-light east window inserted in 1860, is of Perpendicular character, two two-light square-headed windows

lighting the south side, with a small priest's door between. The east window represents the Presentation, The Baptism and the Entombment of our Lord, and the supper at Emmaus; and there is a figure of our Lord holding a book, illustrating the text "Search the Scriptures." This window, the colouring of which is most effective, is by Bell, of Bristol. The windows on the south of the chancel contain the apostles and evangelists, by Harwood, of Mells. Within the church is strikingly picturesque. There is a small Norman tub-font with flutes borrowed from the Classic, and a remnant of the rood loft, with one of the corbels of the beam against the chancel arch, which is narrow and solid, with Early English capitals without columns and with recessed mouldings above. This arch supports a bell cot above the ridge of the roof, and though this is now Romanesque in character I cannot help thinking, as the arch that supports it is Early English, that the cot must have been Early English too. Care should always be taken in restoring not to be tempted by a love of a favourite form to sacrifice truth. Forming a group with the chancel arch is a cleverly designed pulpit erected when the church was restored. The window that I before spoke of lights the church at this point. This window has a remarkably acute splay to the jambs, the sill is level and below is a square-headed panelled recess. It is difficult to account for this recess in such a position being so small. It may have been the piscina or even the credence table

for an altar here. Could it have been originally the east window, the recess being made to receive a shrine, and the whole removed in a conservative spirit when the Perpendicular chancel was built or subsequently? The piscina in the chancel is of the same date as this window, with a curiously formed shelf at the back for the vessels.

Years ago when the ivy covered the porch and the rood steps had not succumbed to the complaint of the congregation about the draught they occasioned, this church was in a very deplorable condition; its most ancient windows and doorways walled up, and its most interesting points obscured by thick accumulations of mortar and whitewash. In 1860 it was however restored, in great part I believe at the cost of the present Rector, Mr. E. W. Godwin, of Bristol, being the architect. At this time the old square pews were removed and open bench-end seats substituted, and the various points of interest carefully uncovered. It was thought necessary to replaster the walls, but the consecration crosses which were discovered on the western wall have been left open to view. In the chancel floor too an encaustic tile was found, and upon this evidence of former decoration the centre of the chancel has been laid with tiles made to the pattern thus found. The gravestones which were thus disturbed have been relaid on either side, and their original position indicated by date and initials in the pavement.

In the year 1854 some ancient frescoes were discovered on the north wall, which led to the

conclusion that the whole of the wall had been decorated with fresco paintings arranged in arcades formed by a flowing pattern springing from painted capitals. But though the tympanum of the south door shows distinct traces of having been painted, nothing more was subsequently discovered. The frescoes that were found have now also disappeared, being, I am told, too far damaged to resist the action of the air; so I quote the descriptions of the subjects of the paintings which appeared in the "Gentleman's Magazine" at the time. The portions uncovered are said to represent: "A winged Angel weighing a soul; the scales are "bowl-shaped, a soul robed in white being in the "descending one, and the grim black head of the "Evil One, horned and eared like a Durham ox, "emerges from the other. On the right is an "outlined head of the Virgin. This figure would "seem never to have been completed. The same "design occurs in a wall-painting in Lenham "Church, Kent, and has been figured by Mr. "Pretty, of Northampton, in the first volume of "the 'Archæological Journal.' In the Lenham "painting, however, it is much more elaborated, "there being three devils on the side of the scale "which is about to kick the beam, a result brought "about by the sudden intervention of the Virgin, "who has flung her rosary into the opposite bowl. "To the right of the weighing group in the "Ditteridge painting is a large figure of S. "Christopher, with a tree-stem for a staff in his "hand, carrying the infant Saviour on his shoulder

"over a stormy sea. Further to the right, in the "corner below, is a mermaid holding a hand-"mirror, in which her own features are clearly "reflected. Above is a figure of a monk issuing "from a steepled church on a rock, and holding "out a huge lanthorn as a beacon to the giant." In the drawing which I have seen of the lost fresco the monk's lantern looks more like a three-legged stool than anything else, but there can be no doubt as to the details, as I have before me a reduced copy of an engraving of which there are only three impressions in existence, and which, until the discovery of an older one in 1841, was believed to be the oldest engraving in existence. It is dated 1423, its subject is S. Christopher and it bears a remarkable likeness to the fresco. The monk with the lantern stands before a small chapel with a bell gable, and there are other details not apparent in the fresco. In the water is a fish, on the fresco we have a mermaid, evidently intended to indicate the element. Early artists, conscious of the lack of *vraiesemblance* in their pictures, often inserted these indications of their meaning. In the engraving are many details lacking in the Ditteridge painting, which are amusing in their childlike quaintness and innocence of perspective. It may be added, for the information of those who are not learned in the legends of the Calendar, that S. Christopher was a terrible giant, whom nobody could resist, and he went about the world seeking to enter the service of the most powerful. He entered the service of a

sovereign who had that reputation. One day when the giant was with the king a minstrel came in and sung a song in which there was frequent mention of the Evil One, and at each of these the king crossed himself. The giant asked the king why he did so, and after some hesitation he said because he feared Satan. "Then," said the giant, "he is more powerful than thou. I will seek him and serve him." In his search for Satan the giant met a large army of fierce men, led by a terrible being. "Man, what wantest thou?" said he. "I seek Satan that I may serve him," replied the giant. "I am he—serve thou me," said the fiend. At length they came to a place where four roads met, and where a cross was erected. The fiend on seeing the cross turned aside. "Why do you not go on?" "Because I fear the cross," replied the fiend. "Why?" asked the giant. "Because He who died upon the cross is my master," answered Satan. "Then I will serve Him," said the giant, and he departed in search of One who was more powerful than Satan. He met a hermit, who on hearing the object of his journey told him he must first fast and pray. He afterwards told him of a river that was very strong and deep, and told him to carry across for Christ's sake any who wished to go over. The giant agreed to do this, and he lived by the river and carried all who wished to go. One terrible night he heard a child's voice crying "I want to cross the river." He went out and saw a little child waiting to be carried over. He took the child upon his

shoulders, and with the aid of his staff, the trunk of tree, entered the river. The child was terribly heavy, and he found his task more difficult than it had ever been before. He said, "Child, how is this? It seems to me as if I were carrying the world." Then the child said, "I am Christ. Thou hast borne thy Saviour. Henceforth thy name shall be Christophero. Thou shalt learn to serve me in a better way than this." Christophero became a preacher and wandered in many countries preaching the Gospel. He came to a country where Christians were greatly persecuted, and was at last murdered praying for his enemies.

That the memory of the discovery at Ditteridge might be preserved however the paintings were copied and they have been made the subject of a two-light window on the south of the nave. The Rev. Prebendary Earle, who agreed with me as to the antiquity of the inscription over the porch of the Church of S. Leonard, Farley Hungerford, suggested recently* that we should read the phrase *cruce glorificans microcosmum*, "He who by the cross adorned the world," and supposed that the original porch was surmounted by the symbol of the cross issuing from a sphere a device as old at least as our regalia. I give Mr. Earle for what it is worth a proof of the actual use of the sign in this neighbourhood, though at a date later than he requires. The infant Saviour,

* In a communication to the Bath Field Club, on Jan. 13th, 1876, entitled "Historical Observations on Church Architecture in Bath and the Neighbourhood."

carried on the shoulder of S. Christopher, bears in his hand in the copy which I have seen of the fresco as in the engraving referred, the emblem of sovereignty—the orb and cross.

Such are the features of the interesting building in which I formed one of a congregation of twenty persons on a Sunday morning when the snow of a recent storm lay still upon the hills, and when, while the main roads of traffic had been converted into mud, the cross-country lanes which lead to Ditteridge were ice-bound and glassy. As the clerk ceased agitating the little bell which hung in the cot, the Rector came across the field from his house, and entering at the priest's door, took his seat in the chancel. He read the service throughout, the order of morning prayer, the Litany and the pre-communion service, carefully and reverently, in strict obedience to the rubric, and without the semblance of haste. The musical portion of the service was conducted by a choir of two female voices, with the aid of an harmonium, but nevertheless the canticles were duly sung as well as the hymns, which were taken from the book edited by Morrell and How. I was in truth surprised to find the singing under the circumstances so cheerful and well-sustained, but then the old droning style which is associated with the obsolete functionary, the parish clerk, has been happily banished. The hymn in place of the anthem was Ken's beautiful morning hymn—

Awake my soul and with the sun.

And after the litany an adaptation from Keble—

Blest are the pure in heart.

In the communion service the Rector made two departures from general custom, which to a layman seemed to be in closer fidelity to the rubric, and moreover desirable. He is not however a daring innovator, for as he told me afterwards, his service was faithfully performed in the same manner as it was in the chapel of Winchester school when he was a boy there. The Lord's Prayer was repeated after him according to the rubric, which says, "the people repeating it with him both here and "wheresoever else it is used in divine service." There is however I am aware a school of thought in the church with whose views this interpretation of the rule is incompatible. After the sermon, though there was no offertory, the Rector returned to the sanctuary and read the prayer for the church militant, and here, without wishing to meddle with doctrinal questions, I am constrained to express my pleasure at the use of this beautiful prayer. The sermon was based upon the first lesson for the day, the text being Isaiah lv. 1 :— "Ho, everyone that thirsteth come ye to the "waters, and he that hath no money; come ye, "buy and eat; yea, come buy wine and milk, "without money and without price." Could they, said the preacher, conceive an offer more generous than that; the everlasting God, the giver of every good thing, invited all to come and partake of his abundance. The offer was not made, as was the way of the world, to those who were rich and had

abundance, but to those that were poor, to those who were thirsting and longed to receive something of His kindness. Yes, to those because they were expected to value his goodness. It was an offer from which none were excluded on account of their poverty, it was especially addressed to those who had nothing of their own to render back as an equivalent. No one who wished to come was excluded, were he high or low, if he had kept the commandments from his youth, or had only just come to himself and asked but a servant's portion in his Father's house, or even to eat the crumbs that fell from the children's table. Whatever he had done, if he wished to enter upon a heavenly course there was room for him and a welcome for him, nay more, a free invitation, and he could draw near in full assurance, because he had a high priest, even Jesus Christ. Everyone that would accept was included in the invitation, it was written down and must stand good; God had once spoken it, and he could not depart therefrom. God never failed of His word; it was true He sometimes repented Him of the evil, and turned aside His punishments, but he never failed in His promises to His people. They knew that His word was sure, that having once gone forth from His mouth it would never be recalled. It had been pronounced by His messenger, and it had gone forth in His name, and what he had promised would never be refused. Nor could the promise ever wear out, for it was spoken by Him who had said, "I am the Lord, and change not." At the

end of centuries it was as fresh as when first spoken, for to Him who was eternal a thousand years were as a day. If they required further proof of the surety of the promise, he said Christ had given it in raising the sick of the palsy, and too in the miracle at Cana of Galilee, read in the gospel of the day, which was a type of His dealing with those who asked Him to come within their tabernacle, and an index by which they might judge the greater things in store for them. Had He not given them wine at their feast then? What were the pleasant things they had, appetite, sleep and the power of appreciating and enjoying the beauties of nature around them—what were all these and a thousand more which they enjoyed but the wine which God gave them abundantly for their feasts. He gave, not merely to supply their necessities; He gave them pleasures, for He was a God of perfection, as He had created one thing to fulfil a certain purpose so He had created a purpose for it to fulfil. He had created man in His own likeness, and in bestowing upon him certain longings had given him also the means of satisfying those longings, He gave them temporal enjoyment that they might come to Him for greater joy and rise from less to greater. In conclusion the preacher said it only remained for them to seek that wonderful goodness, to prize those gifts and come and ask God to bestow them upon them, and He would bestow them and make them that they should go on thirsting more and more after the wine and the milk, until they found full

satisfaction in the possession of God Himself in heaven.

The churchyard as befits the church is small, but is not yet crowded with gravestones. I noticed here the familiar Box name of Pinchin, but beyond this I made note of only one inscription, which struck me as a very successful performance of a very difficult task—writing an epitaph. It is to the memory of Hannah Ford, who died November 13th, 1824, aged 72, and it reads :

HER PIOUS AND USEFUL LIFE
WAS CLOSED BY A PEACEFUL DEATH
HER DUTIES AS A MOTHER AND WIFE,
HAD THEIR SOURCE IN RELIGION
HER LOVE OF HER NEIGHBOUR
WAS THE EFFECT OF HER LOVE OF GOD
HER RESIGNATION IN THE LOSS
OF HER CHILDREN WAS THE FRUIT
OF HER FAITH,
THUS SHE DIED IN HOPE
BECAUSE SHE HAD LIVED A CHRISTIAN

The marriage service says solemnly "till death us do part," and here I found that this good woman was the wife of Abraham Ford, and though when she passed away she had fulfilled the "three score years and ten" of human life, yet they were separated for nearly twenty years, for he lived on till August 6th, 1843, and to the age of 95.

The name of Ditteridge is said by some to be derived from Ditchbridge, and it is spelt Dichbridge in Speed's Map of Somersetshire, published in 1610, now before me. But in Aubrey

it is spelt Ditchridge, and in some old records it is written Dychrugg, and I am of opinion that its meaning is Ditch ruck or ridge. Before the Conquest Ditteridge belonged to one Aleston, of Boscombe, who had purchased a hide of land here from the Abbot of Malmesbury. In Domesday it is entered "Warner holds Digeric of "William de Ow," it was one of seventeen lordships given to William de Ow by the Conqueror. Aubrey, as was quoted in an article on S. Thomas à Becket, Box, gives a statement that this parish, Ditteridge, was given by the Conqueror to one of his soldiers, and Box Church was built 100 years after. Was Ditteridge the mother church of Box? It is difficult to identify Box in Domesday, but Canon Jones conjectures that it is Ticoode, which was then held by a tenant of Edward of Salisbury. Ditteridge, in the time of Edward I. was held by William Lupas under the earl marshal, in 1376 by Richard Pembridge, in 1444 by John Blount, of Bitton. Two small estates appear to have descended regularly. The first from Sir Bogo de Knoville, baron by writ in 1295, to the Mauduits, lords of Warminster, by their heiress Matilda to Sir Henry Grene of Drayton, Northampton, and by his daughter and heiress Constance to Edward Stafford, Earl of Wilts, who in 1453 was patron of the church. Another fragment of the hamlet belonged in the time of Edward III. to the Pavelay family of Westbury, and from them descended by marriage to Ralph Cheney, and in 1431 was held by Sir Edmund Cheney. A fine

gabled house of Elizabethan date is known as Cheney Court, but strangely enough it is not in the parish of Ditteridge, but Box. Ditteridge, in fact, consists of less than 400 acres, and contains only twenty houses and eighty inhabitants. So though I have specified the number in the congregation it must be remembered that that is 25 per cent. of the population, and that some of the houses are very far off. Colonel Northey is now owner of Ditteridge and patron of the Rectory which is held by the Rev. William Neston Heathcote, B.A., of Pembroke College, Oxford. I was charmed with his service, and I think it is no small boon to the nation that gentlemen by birth and education are to be found to bury themselves voluntarily in such out-of-the-way corners of the land and minister the sacred service of our Church with as much earnestness and care as in collegiate chapel or proud cathedral. Here, as in many other places, the stipend is what an artisan would despise, yet the Rector has lived here for nineteen years and not merely discharged faithfully his pastoral duties but has undertaken the responsibility of repairing the curious little edifice entrusted to his charge. All honour to such men who show us that the mould in which Chaucer cast his ideal of an English country parson is not yet broken.

All Saints, Farmborough.

HAVING heard much of the zeal and energy of the Rector and the elaborate care with which his services were conducted, I chose Farmborough as the church I would attend on Christmas morning, 1875. The road from Bath passes along a ridge above the village, but the church was speedily distinguished by its red flag on which was the cross of S. Andrew. Proceeding down through the village and past a fine old manor house which bears date 1667, I reached the church. This building was restored in 1869. The only ancient portion that remains is the tower, a late Perpendicular one of the familiar Somersetshire type, and part of the chancel walls, on the south side of which a piscina was uncovered. On the south side the tower is a curious recess, too high up for a piscina, for which it is difficult to account. The old church of the familiar form, tower, nave and chancel, was it is evident found in the course of time insufficient for the accommodation of the congregation, and the churchwardens of the day, ignorant of art, set up galleries on south and west to meet the difficulty. When the church was restored these were of course swept away and the

ALL SAINTS, FARMBOROUGH.—WEST.

tower arch thrown open. A north aisle was added almost the width of the nave, and this portion of the church in a great measure reconstructed. The organ chamber separates this aisle from the vestry. The late Mr. J. Elkington Gill, of Bath, was the architect, and in 1874 a north porch was added, the style adopted throughout being described as the Early Geometric. So stands Farmborough church at present, in the centre of a very pleasant churchyard well planted with trees, among which, when I saw it, was a remarkably luxuriant holly tree thickly covered with rich red berries. The Rectory stands within pleasant grounds, merely separated from the church by a narrow lane.

Farmborough is written Ferenberge in Domesday book, and was then held by William, a tenant of the Bishop of Coutance, having been held by Edric under Edward. A portion of the manor held by Aluric before the Conquest was held by Nigel of the Bishop. Both of these were great landowners in the district, as was said in an article on S. Michael, Twerton. In the time of Henry II. Farmborough gave its name to William de Ferenberge, who gave lands in Farmborough to the Abbey of Keynsham. After this it was held for several generations by the family of Stafford of Hooke, Dorset. In 1373 Sir Humphrey Stafford, knight, held this with Clutton. A descendant of his of the same name, who held this manor, was summoned to parliament as a baron in 1462, and was afterwards created Lord Stafford of Southwick, and in 1470 was made Earl of Devon.

Collinson says :—"He bequeathed his body to be "buried in the church of St. Mary at Glastonbury, "and appointed the wardens of the grey friars in "Exeter, for the salvation of his soul, to go to "every parish church in the several counties of "Somerset, Dorset, Wilts, Devon and Cornwall, "and there say a sermon. He did not long enjoy "his lands or his title; for 9 Edw. IV. on an "expedition against the northern rebels, having "forsaken the Earl of Pembroke, and by his "desertion occasioned a victory to the enemy, the "King directed his letters to the sheriffs of Somerset "and Devon, commanding them forthwith to ap-"prehend the Earl, and put him to death. Where-"upon, making search for him, they found him in "an obscure place near Brent, and carrying him "thence to Bridgwater, cut off his head, Aug. 17, "9 Edw. IV. after which his body was buried "according to his will in the abbey church of "Glastonbury, under an arch of the fourth "transept." Members of his family appear as sheriffs of Somersetshire ten times between 1391 and 1461. After his death Farmborough came through an heiress to the Willoughbys, and on the death of Sir Robert Willoughby the king granted it to Percival Thirlevalle and his heirs in tail male.

Among the benefactions of Ilbert de Chat, who gave more than one-third of the property of Monkton Farley Priory, were tithes at Clutton and Farmborough in Somerset. By an inquisition taken after the death of the Earl of Devon, it appears

that the manor and the advowson of the church were held of John Selwood, Abbot of Glastonbury. In the time of Queen Elizabeth it was vested in the family of St. Loe. In later times the patronage has been held by the incumbent. The last Rector was the Rev. Dr. Lord, who was succeeded by his son, the Rev. F. B. Lord.

The restoration was planned by the late Rector, the Rev. S. C. Lord, D.D., but owing to his death in 1867 it was deferred, and finally carried out by his son and successor the present incumbent. The church was re-opened on November 17, 1869, by a series of services at which the Rev. Lord Francis George Godolphin Osborne, the Rev. A. H. Ward (S. Raphael, Bristol), and the Rev. A. Douglas (S. John Baptist, Bath) preached.

So much for the exterior and the history of the church, which I visited on Christmas morning. Within the old square pews removed in the restoration have given place to open seats, the ends of which have been made from the old oak timbers of the nave roof. The church provides accommodation for 287, of which 160 are free, according to the customary condition made by the Incorporated Church Building Society, which, together with the Diocesan Building Society, and many residents in the neighbourhood, contributed to the cost of the work. The font, which formerly stood in one of the pews, has been placed near the north door. It originally came from Surrey, and is about the same date as the tower. With regard to stained glass, there is a good east window

erected some years since to the memory of Mrs. Lord, wife of Dr. Lord. The lower parts have been removed to the west end of the church, as they were hidden by the coverings of the communion table. In the east end of the north aisle is a rose window, in which are some very good fragments of thirteenth century glass, given by the architect. The silver gilt communion plate is old, the chalice and paten bearing date 1571.

The walls of the church being only rough pointed must at ordinary times have a very bare appearance, but upon this occasion the effect was removed by the Christmas decorations. The massive round columns were wreathed with holly and the recesses of the windows were covered with red cloth, surrounded with a border of the same bright evergreen. The chancel was separated from the church by a high temporary screen of holly and ivy on a dwarf wall which only leaves a narrow gateway open. Texts were everywhere; round the top of the door, disposed in stiff zigzag ribands affixed to the walls, across the top line of the screen, round the chancel arch and the east windows, and along the edge of the altar steps, and when I left two zealous decorators were covering the red ground on the window sills with white letters. Resting against the wall on either side the chancel arch were two handsome emblematical banners and above the arch a banner on which was depicted the chalice. The communion table was covered with an embroidered altar cloth of white satin

and on it stood a brass altar cross. On the top of it were three retables, on which were ranged the flower vases and candles to the number of fourteen, flanked by two large ones. On either side the table were hangings of red and yellow damask in front of which stood two standards with seven candles, besides brackets running out from the walls and other candles. Above, on the east wall, were two blue banners with the cross and the six pointed star. The east window is partially obscured by the arrangements of the table, and on the south side is a narrow window filled with a figure of the Saviour, in front of which, in the recess of the window, is a small wooden cross and a kneeling angel on either side of it. Crosses abound, on the preacher's left as he stood in the pulpit on the south-east side corner of the nave is a crucifix, and running along the north wall by the vestry door is a strip of canvas on which is displayed a series of woodcuts representing the Stations of the Cross. The congregation was small, the crowded service having been at eight in the morning, when nearly 60 communicated, but most of them as they entered crossed themselves and bowed to the east. By the time I had made these observations the organist appeared from the vestry and commenced his voluntary upon a very small organ. He was clad in a white surplice but the boy who stood beside to ply the bellows wore his own grey suit of rustic cut. Why? As the preliminary prayer of the choir was heard within, the congregation fell

upon their knees, an amen was chanted and the clergy and choir entered the church. Some of the lads had blue cassocks and some crimson, the officiating minister was robed in an alb and a large white satin chasuble with a red cross. He took his stand before the centre of the table with his face to the east, supported on right and left by two assistants in crimson cassocks and short surplices, or cottas as they are called. He also wore a biretta as did the Rector, who was robed only in a surplice and took his seat with the choir. After all had paid the same reverence to the table that the congregation had done, the hymn

O come, all ye faithful

was given out and sung as a processional. One youth to whom the office of crucifer belonged took the processional cross of brass from its resting place and headed the procession, while another took one of the banners on which was depicted the Alpha and the Omega. Thus they proceeded round the church singing the Christmas hymn, and as they passed I noticed that several had small medals hanging round their necks, some by a blue and some by a red ribbon. These medals I am told denote that they have been admitted to the choir; the red are those who have been confirmed, and the blue those who have not. When they had returned to their places the service began. This consisted simply of the Communion service, Morning Prayer as I was told having been

read at an earlier hour. The clergyman, whom I may call the celebrant, took his position in the centre of the table, facing the east, and supported by an acolyte on either side, commenced the Lord's Prayer. He turned to the people to repeat the Commandments. Then after the collect for the Queen, one of the acolytes placed an open Prayer-book at one corner, and the celebrant read the collect, epistle and gospel for Christmas day. The Nicene Creed was then chanted with a musical accompaniment which became *piano* as the choir and congregation fell on their knees at the words "and was incarnate by "the Holy Ghost," rising again when it came to "and "was made man." At the conclusion of the Creed the Rector left his place, bowed to the table, and ascended the pulpit. He gave out his text from Luke ii. 14, "Glory to God in the highest, and "on earth peace, goodwill toward men." What a glorious song to the poor shepherds at Bethlehem, he said, when after the angel had given his wonderful message there suddenly burst upon their sight the multitude of the heavenly host singing "Glory to God in the highest, and on earth peace, "goodwill toward men." Very glorious and very awful must it have been, yet how their hearts must have leaped and thrilled with gladness at the tidings, the best tidings the world had ever heard. Those tidings were brought to them every year, the song of the angels rang in their ears, and every Christmas to them as to the shepherds Christ was born in Bethlehem. How did it fall

upon their ears? Was it as an oft-told tale that had lost its meaning? To no true child of God could it sound differently than in childhood. Yes, though years might creep on, and life with all its sins and sorrow, its disappointments and its weariness, might deaden the fresher feelings of youth, yet their delight in saddest hours was to welcome tidings of Christmas. Still they must be careful that their rejoicings were of the right sort. It was easy to join in merriment without anything of evil if they remembered S. Paul's injunction, "Rejoice in the Lord alway." In all they did they should remember that their rejoicing was because Christ was born in Bethlehem—"Unto us a child "is born, unto us a son is given." Must they then deem as wrong and out of place all the pleasures of Christmas? Surely not, they were only out of place when they failed to make them feel the import of the day; they were not out of place so long as they felt they were not doing something which they would hide from God, something which He did not approve, and at which He would not be a welcome guest; the pleasures of Christmas were not out of place so long as what they did sprang from joy that the Saviour was born.

At the conclusion of the sermon the Rector returned to his place in the chancel, and the offertory having been collected the alms were received by the celebrant and raised before the cross, then placed aside on the credence. An acolyte then

proceeded to the credence and fetched the bread and wine, and the celebrant leant down and kissed the chalice cover before he removed it. He repeated the consecration prayer in a whisper, and every time he touched the elements fell upon his knees before the table, while his two assistants lay prone upon their faces. There were only three communicants to whom the sacrament was administered in tones inaudible to the congregation. They rose from kneeling before the rails and returned, not down the chancel as they came, but passed to the left through the vestry and so to their places. The administration being concluded, the acolyte fetched the ewer of water, and the celebrant having cleansed the chalice drank the water himself. The chalice was then set upon the table and the cover replaced as before, the choir chanting while this was being done. The benediction having been pronounced, the clergy, who had resumed their birettas doffed during the celebration, departed as they had entered processionally with the choir into the vestry, singing the "Nunc Dimittis," the celebrant carrying with him the chalice. One of the choir divested of his surplice immediately returned by the direct entrance from the vestry to the chancel, and bowing to the altar replaced the processional cross in the chancel and closed and locked the chancel gates. So the congregation departed.

It would be mere affectation to pretend to be unaware that a service such as I have described will be obnoxious to the convictions of many of my

readers. In justice therefore to the sincerity and zeal of the Rector I must ask them to consider with it the manner in which the work of the parish is carried on. Farmborough has a population of 915, but very scattered, and many of these live close to High Littleton Church, leaving about 650 to the parish church. There are four Nonconformist chapels in the parish, which grew up when the religious work of the parish was sadly neglected years ago by the proper minister. Against these natural and legitimate results of the period of its decadence the Church has now to struggle. Its organisation now includes, besides a Government school under a master and a small middle class school conducted by a lady, two guilds—the Good Shepherd for adults and the Holy Child for children. I have not seen the rules but I am told they are very simple and answer well. There are also a free library in which a change of books is provided once a week; a clothing club for the Sunday school children, to whose contributions twopence in the shilling is added at the end of the year to be spent in clothing, the bills for which have to be produced to guarantee good faith; a village club for men and boys open in summer on Saturdays, and in winter every evening, where a comfortable room is provided in which the papers can be seen and any harmless amusements desired by the club enjoyed. Moreover, in the church itself morning and evening prayer is read daily, and to provide for the wants of the scattered population a chapel

has been provided at Hobbs' wall, three quarters of a mile from the church. It is neither consecrated nor licensed, and is small and rough, being in fact only an adaptation of an existing building, but I am told it fills well. It is in the care of the Rev. A. M. Donaldson, curate of the parish, who carries on a Sunday school and various classes during the week for men, women and children, as they are in connection with the parish church. Herein is the defence and apology for the individual views which any minister, in the subtle and infinite differences of mental constitution with which we are endowed, may happen to hold. If his pastoral duties are faithfully discharged, and he is respected and beloved by his flock, questions of ritual and practice, though not divested of their intrinsic import, become matters of secondary consideration. When we come among those who run not in our grooves and see not with our eyes, let us calm our angry feelings with the thought of One who stood at the prow of the frail bark on the storm-tossed waves of blue Gennesaret, and said to the troubled waters, "Peace be still;" let us remember that He whose followers we all however widely differing profess to be, said ere He left the world, "Peace I leave with you; My "peace I give unto you."

Englishcombe.

PRE-HISTORIC kings and armies raised their gigantic ramparts and waged their petty wars in the beautiful combe which shut in by its precipitous hills has now no part in the busy life of the city three miles from it, and seems indeed, as I shall show hereafter, forgotten by the world. The Wansdyke may still be seen in some of the fields in remarkably good preservation, with the ditch on the north side of it, for the great earthwork formerly traversed this parish, named "English as against the Welsh on the other side "the Wansdyke." The remarkable Barrow Hill was long regarded as a funeral mound, or a look-out of the same period, but it is now resolved to be a natural formation. The Duke of Monmouth bivouacked here on his way to Philip's Norton. Vague tradition also says that Englishcombe was the seat of some Saxon kings. In the reign of the Confessor it was held by one of the Saxon thanes, but at the Norman Conquest Englishcombe, as it is recorded in Domesday book, fell, with the adjoining manor of Twerton, to the share of the great Bishop of Coutance, whose

ENGLISHCOMBE.—SOUTH EAST.

tenant was Nigel. In 1263 I find that Richard Clare, *comes* Gloucestr' et Herts', died possessed of lands at Twyverton, Stoke, Harpestree, West-harptree, Inglescombe, and several other places in Somerset and other counties. Gilbert Clare in 1296 had among other possessions half a knight's fee at Inglescombe. In the reign of John we first come across the name of the great family whose name is connected with Englishcombe. It was then held by Thomas, the son of William de Harptree, baron of East Harptree, who in 1202 gave sixty marks for his lands here which had been granted him by Hawisa de Gournay. He married Eva, sister and heiress of Maurice de Gant, and daughter of Robert Fitzharding, and their son Robert assumed the name of Gournay in 1269. He was a notable man in the reign of Henry III. and died possessed of twenty-two knight's fees and a half in Somerset, Wilts and Dorset, among which is set down this manor. His son and heir Anselm de Gournay succeeded, and granted this manor to Thomas, his youngest son, and the heirs of his body, to be held for ever by the annual service of twelve cross-bow shot. Englishcombe then became one of the principal seats of the de Gournays, and here they erected one of their baronial castles on a break of the hill about a quarter of a mile eastward of the village. All traces of it have now disappeared except a few green mounds in a field known as Culverhays. The son of the last named also Sir Thomas de Gournay and Sir John Maltravers were the emissaries of

Queen Isabella, who removed Edward II. to Berkeley Keep and there ended his miserable existence by the cruel means which tradition ascribes to them. Edward III. when he had thrown off the shackles of the Queen and her paramour, either from policy or in sincerity—let us hope the latter—disowned this cruel deed and the murderers fled the country. Three years after de Gournay was seized at Burgos, and by order of the King of Castille sent to Bayonne, whence at Edward's command he was shipped for England but never reached it. Under circumstances of which we possess no record he was beheaded at sea. His family was attainted and his estates confiscated to the Crown, though I find in 1340 that Thomas Gournay died possessed of West-harptree manor, Inglescombe manor and Farnton manor, which he held as of East Harptree. They were soon after all granted to the Duchy of Cornwall, and the Prince of Wales as Duke thereof is now lord of the manor. In Tudor times there was a manor house here which is now converted into an ale-house. Above the church there is a very fine rectorial barn erected from the ruins of the castle; its dimensions give us an idea of the revenues of the monastery. Behind the barn is a "wonderful" yew tree, two distinct trunks have grown up side by side and united in an arch.

Hawisa de Gournay gave the church of English-combe to the monastery of Bermondsey, Surrey, in the time of John, but it soon passed to the

monks of Bath, subject to a pension to the prior of Bermondsey. In 1545 the parsonage, with the advowson, was granted by the Crown for a sum of £335 to John, Lord Russell, and James Bisse, of Stoke S. Michael, from whom it descended to Colonel Hales, of Gloucester, who sold it to the family of Catherall, and they to Philip James Gibbs, and it is now held by Thomas Washbourne Gibbs, esq. The present Vicar is the Rev. Charles Lloyd, B.A., Trinity College, Cambridge.

The church of Englishcombe was without doubt built by the monks of Bath at the same time that they constructed so many churches in the neighbourhood. It preserves some very notable traces of Norman work and its form of nave and chancel with central tower is proof that it was arranged upon the same plan as the Abbey of John de Villula, which was the model for all these builders. The church has still a Norman doorway and under the tower are three very fine Norman arches, apparently forming *sedilia* for the priests. The piers and capitals of the tower are also Norman, but the arches are Early English. The tower is square and embattled with pinnacles. There is an ugly porch on the south side and a large chapel,* ascribed to the de Gournays, with a square Decorated window. The west window is of the same period, and con-

* A correspondent courteously informs me of the existence in the churchyard of the stone effigy of a knight, which I do not remember to have seen and which is now perhaps completely covered up, as some years ago "It was just outside

tains in its mouldings four shields, those on the south side being the keys of S. Peter and a bugle, on the north a bow and a wheatsheaf. There is a small window in two compartments on the south side containing some ancient stained glass. There is a small Decorated piscina in the chancel. The pitch of the nave roof is peculiar, and the sexton informed me that his father, who died a few years since, remembered when it was so placed. The churchwardens, finding the roof was out of repair, ripped off the lead, sold it, put on a low ceiled roof and pocketed the difference. A charming proceeding truly!

The church has a good peal of five bells and at different times has possessed a good company of ringers. Two of the five are pre-Reformation bells; the fourth which bears the inscriptions—

SANCTA · MARIA · ORA · PRO · NOBIS

and the fifth, which says

JHV · FILII · DEI · MISARERE · MEI

The letters are small early Gothic capitals, each surmounted by a crown and set wide apart. The Rev. H. T. Ellacombe says there are twenty belfries in Somerset, one in Devon and one in

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"the north wall of the nave, almost hidden by the grass and "overgrown with moss, &c. It was not entire, but—

"Mangled and wounded with (its) war with time:
—here a leg is fled,
"And lo! the baron with but half a head."

It was I have no doubt once the top of an altar tomb in the de Gournay chapel, which was cleared with more than usual iconoclastic zeal.

Essex, which have bells from the same foundry, which was probably situate in this county or Bristol. On some of the bells the initials "T. G." are given, but beyond this the founder's name is unknown. The first and second bells have the same date—

T MEARS OF LONDON FECIT 1800.

The third says—

JAS SMITH CHURCHWARDEN 1789.

J RUDHALL FECIT.

The dedication of Englishcombe Church is unknown, and it seems to be now beyond recall, as diligent search in all likely places of reference has failed to discover it. I have seen one statement that it was dedicated to S. Paul, but I have found no authority for it, though if it has any basis in tradition it favours my own theory that the church is dedicated to S. Peter, for the two names were often confounded. Seeing that the church was built by the monks of the priory of S. Peter, Bath, it is highly probable that they followed frequent custom and dedicated it to their own saint.

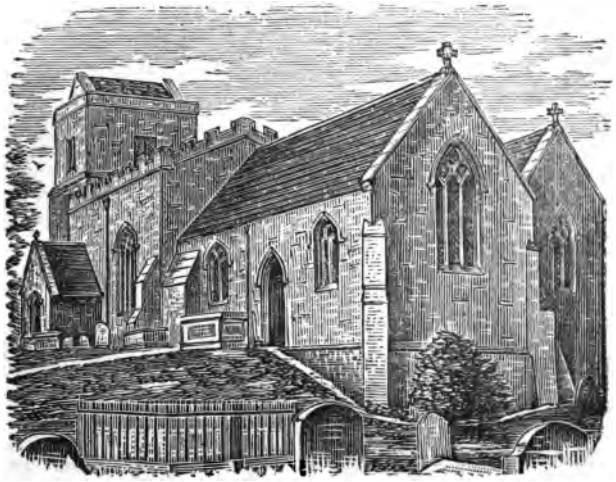
So much for history, "let the dead past bury its dead." What is the church in the present day? On the Sunday on which I visited this church I happened to be somewhat late and I paused for a moment at the door that I might not disturb the congregation in entering. I could not however hear any sound to guide me as to the end of a prayer, so I entered, and for a

moment I imagined I had made an error and that there was no service. But then I perceived the minister in a high square box on the north side the nave and the clerk in a box below him, and I began to think I had lighted upon another Laracor, where the limits of the congregation induced Swift to commence "Dearly beloved "Roger, the Scripture moveth you and me." On being shown into a seat however I counted no less than eight adults around me in the church. A few school children and some girls in the chapel, who formed the choir, probably brought the total up to twenty. Such a woe-begone miserable church it has never yet been my lot to attend. The walls are coloured with yellow ochre, and the church, which by a tablet on the walls appear to have been reseated in 1840 with the aid of a grant from the Diocesan Church Building Society, is filled with large square pews which are painted white and fastened with little black buttons such as we put upon coal-bins, while the free seats are awkward benches with broad backs, also painted the same hue. Opposite the doorway is a large stove, the pipe of which passes out through a *hole* in the ceiling—it is nothing more, and the stoking of which is attended to at intervals by the clerk, the clattering of his fire-irons serving, in the absence of music, as a prelude to the Canticles. There is I believe a very diminutive harmonium, but it is so small that its powers were only equal to a very limited portion of the service, and for the rest of the

singing the small congregation set their voices by a pitch pipe which shot forth its weak note from some obscure corner. The hymn book in use was the old edition edited by the late Rev. Preb. Kemble. The Vicar has a musical voice and a pleasant manner, and there was something irresistibly plaintive to hear the beautiful prayers of our Church ringing round that cold and cheerless building with nothing but dull stones and wooden benches to heed them. But more remains behind. The most remarkable arrangement of the seating has yet to be described. For some inscrutable reason the pews all face westward and so unless you kneel upon your seat you have your back to the minister throughout the Communion Service. Threading his way between the bell ropes the Vicar passed under the tower to the Communion table, and there seemed to be reciting the Commandments at an immeasurable distance from the averted congregation. There is no vestry, so during the singing of the hymn after the Nicene Creed the Vicar advanced to the west end of the chancel, and there, half concealed by a projecting buttress he changed his gown, and leaving his surplice on a hook in the corner, ascended the pulpit.

He preached from one of the epistles of S. John, and enlarged upon the subject of sanctification and the results of good and evil living; but I confess that my thoughts wandered from the unheeded sermon, to ask, who is responsible for this neglect of the house of God? I seemed to be carried back

over a period of forty years to see the church thus neglected and decaying, the churchwardens conspicuous by their absence, and the service apparently regarded as a troublesome formality, enforced by custom. It is not for want of a population as the parish numbers nearly 300 souls, and though some of these live in scattered hamlets, it is possible to teach people that if they can come to the alehouse, they are not too far off to come to the Church. But Englishcombe is not absolutely uncared for, down in the village is a large chapel, "Salem chapel," opened by William Jay in the year 1845, where as I am told large congregations crowd the building to an uncomfortable degree. I am rejoiced to find that the wants of the flock are not neglected, because the slumbering and indifferent Church has left it to the wolves. But whose fault is it that men, of whom it is no disparagement but praise, to say that they are engaged in business for six days of the week, should come out from Bath on the seventh and preach to the salvation of souls, while the ordained and appointed minister, whose labour seven days round is in the vineyard, cannot gather a congregation of ten adults? It may seem unkind to speak thus frankly, I only hope it may be salutary, but the burden of responsibility must be adjusted on more than one pair of shoulders, for the whole aspect of Englishcombe church is in accordance with the somnolence of its service.



S. Mary the Virgin, Claverton.—East.

S. Mary the Virgin, Claverton.

VERY few of the country parishes round Bath are so beautifully and romantically situated as the parish of Claverton, very few have such intimate association with the most brilliant period in the history of the city, when "lowborn Allen" dictated his commands to the one-headed Corporation from his newly-built palace in the Prior's park, where Pope, Fielding and Warburton were the chief of a wide circle of friends; when Nash, "whose white hat," in he words of a contemporary letter writer, "commands more respect and non-resistance than the crown of some kings," was *arbiter elegantiarum*, and when Lady Millar was exciting the gibes of Horace Walpole by her "new Parnassus composed of three laurels, a "myrtle tree, a weeping willow, and a view of the "Avon new christened Helicon." Claverton, just beyond the range of the sights and sounds of Bath, stands as it were at the gates of the wooded gorge through which the Avon comes down from Wiltshire. As you stand in its pretty churchyard Farley down rises right opposite you, forming a background to Warleigh manor house, and you

look down into the sheds of the snug home farm. Between run the lines of river, road, rail and canal. From the wood opposite the soldiers of the Parliament discharged the cannon ball which so rudely disturbed the Royalist officers, Sir Wm. Bassett, Sir Edward Hungerford and the rest at their dinner in Claverton manor house, as it passed over the table at which they sat and lodged in the wall of the chimney. The attack was met by a cavalry charge in the Ham meadow wherein three soldiers of the Parliament and one of the King were killed. The Roundheads were driven back across a now nameless ford of the river which in ancient times gave name to the village. The name appears in Domesday Clafterton, whence one local writer has evolved the derivation clover-town. But in Kemble's "Codex Diplomaticus" the name is given Clatfordton, and the word clot or clat is not yet extinct as meaning waterlily. Mr. Barnes, the poet of the Dorsetshire dialect, uses the epithet "cloty" in the lines—

Where wide and slow
The stream did flow,
And flags did grow and lightly flee
Below the grey-leaved withy tree,
Whilst clack, clack, clack from hour to hour
Did go the mill by cloty Stour.

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* In the parish register is the following curious entry relating to this :—"Upon the day 30th of June, 1643, there were "buried under the west wall in the churchyard three soldiers "killed of the Parliament party, and one of the Royal party, "in an unhappy civil war at the river side in the Ham "Meadow, in Claverton.

Mr. Skrine says that the meadow on the Warleigh side is still called Clot meadow, and he bears witness that the yellow waterlily is yet found in the neighbourhood. Claverton has therefore the poetical meaning of the town at the ford of the waterlilies.

Mr. H. D. Skrine as lord of the manors of Warleigh and Claverton renews the connection which existed when Domesday was compiled. Claverton with Warleigh was given by the Conqueror to Hugoline his interpreter, and the two were subsequently sold to John de Villula. This bishop gave Claverton to the Abbey of S. Peter, Bath, but it was soon afterwards annexed to the bishopric. In 1257 William Button, Bishop of Bath and Wells, obtained from Henry III. a charter of free warren, and not long after Claverton and Hampton were raised into a liberty and exempt from the jurisdiction of the hundred. In 1548 William Barlow, bishop, exchanged Claverton with Edward VI. for other lands in the county, and three years after it was granted to Matthew Colthurst, esq., of Wardour Castle, Wilts. His son Edmund sold the manor and the advowson to Edward Hungerford of Farley in 1588, and from his family it came to the Estcourts. Sir Thomas Estcourt in 1609 sold it, after remaining in the family nearly one hundred years, to William Bassett, esq., but his grandson Sir William, having deeply mortgaged the estate, was obliged to dispose of it in 1701 to Richard Holder, esq., by whose son it was sold in 1714 to

William Skrine of Bath, gent., and he in 1758 sold it to its most famous possessor, Ralph Allen of Prior park. Mr. Skrine had also eight years before brought into the parish the most famous of its honourable list of Rectors*—Richard Graves, remembered in literature as the author of the "Spiritual Quixote," a satire upon the extravagances of some of the followers of Whitfield and Wesley.

Graves, born in 1714, was a young clergyman who at Oxford had been the intimate of Shenstone, Jago and Sir William Blackstone, and had been in 1736 elected Fellow of All Souls, the latter's college. To add to his income he took a curacy within reach of Oxford, and there, lodging with a farmer, he fell a victim to the charms of his youngest daughter Lucy, aged 18. After having been sent by the care of her husband to London to remedy the defects of her education, this lady appears to have made a good wife until her death in 1777, and to have won the esteem of all the brilliant society in which her husband moved.

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* A predecessor of Graves, Humphrey Chambers, who was buried in 1646, was one of the assembly of divines appointed by the Parliament to sit at Westminster. In the parish register is a remarkable license under his signature, bearing date 1639. It is as under :—

"Mem. : That I Humphrey Chambers, parson of Claverton, did "grant a license to eat flesh this day to Wm. Bassett, Esq ; "of Claverton, by reason of his notorious sickness ; which "sickness of his yet continuing, I do now continue his said "license according to the statute, and have, according to the "law, here registered the same, the day and year above "written. In witness whereof I have hereunto set my hand.

"Humphrey Chambers."

The match however naturally offended his family, and the romantic pair were in narrow straits when this preferment brought the young curate into contact with Allen, who soon after obtained for him the vicarage of Kilmersdon in 1763 and the office of chaplain to Lady Chatham. Graves was rector of Claverton for fifty-three years, and it is recorded on his tomb within the church that he was during all that time never absent from his post more than one month. He was admitted as an intimate into the circle at Prior park where Fielding (who has given his host Squire Allworthy and the slopes of Prior park an immortal place in English literature), Pope, Warburton, Pitt, Charles Yorke, and many others were welcome guests.* He was a poet of no mean order, and so was a frequent contributor to Lady Millar's vase, while many of his effusions are to be found in the early numbers of the *Bath Herald*, where his cultivated taste was a great assistance to his friend, William Meyler, in guiding it to the position which it attained. Having in the course of time four children of his own to educate he started a school, and Ralph Allen Warburton, the grandnephew of his friend, was entrusted to his charge, while in after years Prince Hoare, the painter, and Parson Malthus, author

* Among the few stories of this company preserved to us is one of Graves, that having the privilege of dining in boots on account of riding home, and retiring early from the dinner table because of the distance, it was a standing joke against him that in his hurried way he used to carry off his dinner napkin upon his spurs.

of the misunderstood *Essay on Population*, honoured him as their instructor. Age fell lightly upon him and he continued his ministerial duties to the last. When he was 88 years of age Warner met him at a visitation and "listened with "astonishment to his uninterrupted flow of neat "and epigrammatic impromptus, lively *jeux* "*d'esprit*, and entertaining anecdotes." He died on November 23rd, 1804, Mr. William Meyler, gives an interesting account of his last hours in a characteristic letter, from which I make an extract. "About a week before his death, or "at most ten days, he was at my house in the "Grove, Bath, *his daily resort for more than half* "*a century*. He never appeared more lively, nor "his faculties less impaired; and he had almost "regained his old pace which you may remember "was something between a run and a walk, but "which you recollect he had been prevented "using through a severe fall he met with about "two years ago, and which for the *first time in his* "*life*, compelled him to be still for a quarter of an "hour together. . .

"One morn we missed him on the accustomed hill;

"and I soon learnt that he was afflicted by a "violent disorder which threatened fatal conse-"quences, as his very slender frame could not "stand the effects of any exhausting malady. Dr. "Falconer went over two or thee times, but saw "nothing could be done. . . The veteran asked "for *me*, and how the gout now used me. 'I had

"promised myself,' said he, 'to have dined with "him when he should be mayor of Bath . . "but I fear that I shall be disappointed.' . . "Mr. Prince Hoare, one of his former pupils, was "seldom out of his presence for the last three or "four days. Another of his scholars, likewise, Mr, "Malthus (author of the "Essay on Population") "was then on a visit to his father-in-law, Mr. "Eckersall, at Claverton house. He attended his "kind old master, and administered the holy "sacrament to him. After this, perceiving his "fate approaching, he was perfectly collected "during the whole trying scene of dissolution, "and at length his breath passed unperceived "away in a soft untroubled kind of sleep."

His patron Allen went down to his grave forty years before, and was interred in Claverton churchyard, the sarcophagus being protected by a pyramidal roof supported on semicircular arches. In summer Nature makes this structure beautiful by a bower of climbing roses, but as it is seen at this time of the year it is decidedly offensive to modern taste, and we repeat with a different meaning than the author intended the first four lines of the verses which Graves penned upon the erection of the tomb :—

O'er Allen's dust what needs the pious care
To raise yon splendid structure high in air?
How vain these efforts to adorn a name
So long recorded in the rolls of fame!
The great, the good, the friend of human kind,—
If such may hope a just return to find,

His virtuous acts through distant ages spread
Shall live, when tombs are vanished with their dead.
Yet hold—perhaps in emblematic style
Some artist planned this pyramidic pile;
As from its spreading base the aspiring cone,
Towards heaven high raised, directs the pointed stone,
Thus Allen's generous deeds still glorious rise,
Wide spread on earth, all pointing to the skies.

Allen bequeathed the manor of Claverton to his favourite niece, Gertrude Tucker, whom William Warburton, Bishop of Gloucester had married. After his death, she married the Rev. Martin Stafford Smith, who had been one of his chaplains, and she is buried with Ralph Allen. After her death Claverton appears to have been in the possession of Allen Tucker, the son of her brother, Captain Tucker, R.N. It was afterwards sold to John Vivian, esq., who built the present, the third manor house of which we have record. The first manor or court house was built by Ralph of Shrewsbury, Bishop of Bath and Wells from 1329 to 1363, an active prelate who constructed a castellated wall round the palace at Wells and built the Vicar's Close, though it was not completed at his death. The next mansion is thus described by Collinson:—"The manor house is a noble old building, "adjoining to the church, situated on an eminence, "the ascent to it is by thirty steps. It has a court-"yard and a very lofty wall with iron gates in "front. On the leaden spouts is the date 1625, "but the edifice is probably much older." Of this

only the gateway and terraces remain, showing that it was once a very fine building, for it was pulled down by Mr. Vivian who built the present house from the designs of Sir Jeffrey Wyattville, higher up on the hill. The historic cannon ball has however been carefully preserved, and I believe is in the possession of the Vivians as part of a table. Mr. Vivian's son sold the property to Mr. Isaac Carr, of Twerton, who subsequently sold the manor to Mr. H. D. Skrine, but his family still own the down on which took place the oft-described duel between Count Rice and the Viscount du Barri.

Another Rector who held the living soon after Graves was the Rev. Harvey Marriott, a somewhat distant relative of Ralph Allen, who during an incumbency of nearly forty years, won high regard in the neighbourhood. There is the following tablet to his memory in the church :—

SACRED TO THE MEMORY OF
THE REV. HARVEY MARRIOTT,
VICAR OF WELLINGTON SOMERSET AND FORMERLY
FOR 39 YEARS
RECTOR OF THIS PARISH
WHO DEPARTED THIS LIFE IN SURE AND CERTAIN HOPE
OF A JOYOUS RESURRECTION
THROUGH JESUS CHRIST OUR LORD
AUGUST 18TH 1865 AGED 83 YEARS
MARK THE PERFECT MAN, AND BEHOLD THE UPRIGHT;
FOR THE END OF THAT MAN IS PEACE.
PSALM XXXVII. 37.

The last Rector of Claverton was the Rev.

William Hale, whose memory is affectionately remembered alike in the parish where he did so much, and in the city of Bath. Born on the 4th of August, 1793, he became Rector here in 1847, having previously been curate at Weston, and he died on 23rd March, 1868. In his time the church was enlarged and restored by Manners and Gill, of Bath. It formerly consisted of a west tower, nave, north transept, chancel and south porch, but it was fitted with square pews, and was in a very debased condition, which we partially account for when we read that Ralph Allen repaired the church and ran a gallery along the west side. In 1858 the chancel was rebuilt with small square-headed windows, and a north aisle was added to it, the tower was thrown into the church, and a new south porch was built. The south doorway is ogee headed, and has above it a niche wherein once stood the figure of the patron saint. The saddleback tower is very similar to that of Swainswick, and externally the church now looks remarkably picturesque. Within, it is greatly improved, but I most strongly object to the Portland stone columns which separate the north aisle from the chancel as in every way out of character with the building. The roof is now timbered with the exception of the north transept, and the area has been fitted with open benches. The manor house pew of carved oak is retained in the north transept, where there is the private entrance from the great house as there is the priest's door in the chancel. All the

windows were newly inserted, but the one behind this seat is filled with a curious collection of painted glass, new and old. Among the old is a large head of the Virgin, there are also some foreign medallions similar to those at Bradford-on-Avon and Farley Hungerford, and amongst the modern glass two coats of arms and imperial crowns, all finely coloured. A window on the south side is also filled with the arms of the diocese and other shields, all modern. The east window contains an illustration of the text, "While he blessed them he was parted from them "and carried up into heaven." Underneath is the inscription :—

TO THE GLORY OF GOD,
IN AFFECTIONATE REMEMBRANCE OF
THOMAS HICKES, M.R.C.S., BORN AT TODDINGTON,
BEDFORDSHIRE, JAN. 17TH, 1785,
DIED AT BATH, SOMERSET, APRIL 24TH, 1840.

On the south side of the sanctuary is a quarried window with the figures of Faith, Hope, Charity and Patience, in memory of children of the late rector. The zeal of Mr. Hale's family has been conspicuous in furnishing the church, for to them are due the beautifully worked cushions in the chairs and in the front of the communion rails, and the carpet to the sanctuary of the same pattern; their artistic taste likewise illuminated the Ten Commandments on the panels on either side the east window. In the course of the restoration, a fresco of S. Michael, weighing souls and other subjects, were found on the wall, but of

course could not be preserved. Near Ralph Allen's tomb are two Norman tombs, with a floriated cross Calvary, similar to those at Limpley Stoke.

In the north wall of the chancel is an old mural monument of alabaster, six feet square. The front is enriched with three small square columns, with Corinthian capitals, and embellished with gilding, foliage, arms, &c. In two niches are two three-quarter length effigies of a man and woman, within an ancient spear-pointed iron railing. He is in armour, and has his military belt and sword, but no helmet. She is in a long sleeved black robe, tied close at the elbows, with a large ruff round her neck, as was usual in the beginning of the last century. Her right hand is placed on her breast, and her left on an infant which lies before her. Over her head is this coat: *Sable* and *azure*, parted per fess embattled between six mullets *or*. Crest, an unicorn's head. On a black tablet below is the following inscription:—

In beatæ resurrectionis spem hic repulverescit corpus (sanctissimæ quondam mentis domicilium) fœminæ juvenis, Dnæ Mariæ Mosis Tryon de Harringworth in agro Northton. armig. filiæ primogenitæ Gulielmi Basset armig: uxoris dum vixit charissimæ, cui unicum enixa filiolum, animam suam Creatori suo magna in Christum fide placideq; redonavit. Tam pretiosi cineris memoriæ hoc æternum amoris monumentum marit. ejus mœstiss. posuit:

Præibat mater	13°	Maij 1628	Cœlũ properantis ad unum.
Sequebatur infantulus	23°		

On another black tablet, under the man's effigy, is inscribed :—

Pietatis ergô cineres Gulielmi Bassett armigeri ætatis suæ A° 38, A° 1613°, e vivis sublati, patris semper colendi, Gulielmus Bassett armig. hæres ejus filiusque unicus hoc tumulo tegi curavit A° Dⁱ 1629.

Audi viator—Tu morieris, ego resurgam !—Christ utrisq ; judex.

The bells of Claverton are four in number. The first three are inscribed :—

ANNO DOMINI 1639. J ⅄ L.

This is the trade mark of the founder, John Lott. The fourth bell says :—

JAMES WELLS FECIT 1802.

The church was re-opened on the first of January, 1859, when prayers were read by the Rector, and an earnest and feeling sermon was delivered by the Bishop of Bath and Wells (Lord Auckland), from Haggai i. 14. The offertory was £61 4s. 4d. On the following day (Sunday), the former Rector, the Rev. Harvey Marriott preached to the parishioners.

The present patron of Claverton is Captain E. Lascelles, R.N., and the present rector is the Rev. Charles Gladwin, M.A. This gentleman however is an absentee owing I believe to ill-health, and the Rev. Edwin Lascelles is curate in charge It was this gentleman therefore who read evening prayer when I visited the church on a recent Sunday afternoon. After the second lesson he left the reading desk and walked to the font, a hand-

some square modern one surrounded with medallions which would have looked just as well without a gilt background. An infant was brought into the church, and the solemn words of the order of baptism having been said over her unconscious head, she was "received into the congregation of Christ's Church" by the name of Emma Mary. The service then proceeded. The first hymn taken from the very confusing Psalms and Hymns issued by the S.P.C.K. was—

> Lord, thy children guide and keep
> As with feeble steps they press
> On the pathway rough and steep
> Through this weary wilderness.
> Holy Jesu, day by day,
> Lead us in the narrow way.

There is a small organ, and the choir consisted of the school children who are seated in the north aisle. After the hymn,

> Put thou thy trust in God,

Mr. Lascelles ascended the pulpit, which is of stone and is entered by an archway through the wall in a manner similar to Southstoke. His text was Luke ii. 34 and 35, "And Simeon blessed "them, and said unto Mary his mother, Behold, "this child is set for the falling and rising again "of many in Israel; and for a sign which shall "be spoken against; (Yea, a sword shall pierce "through thy own soul also), that the thoughts "of many hearts may be revealed." He pointed out how Simeon's knowledge of Christ's mission

must have surprised the mother of Jesus in fulfilling the law of purification, and showed them the highest privileges did not absolve them from the performance of the duties of religion. Remarking that all that Simeon said in the text was prophetic, he proceeded to show how each was fulfilled, and dwelt especially upon the serious fact that to those who rejected Christ His coming was "for the falling of many in Israel," because after His sacrifice no further means of salvation could possibly be offered. The benediction from the pulpit concluded the service.

The present virtual minister of Claverton was formerly curate at Newton S. Loe, and is well known and very popular in Bath from the interest which he takes in the boating clubs of the city. As no one who knows him needs to be told, he distinguished himself in athletics when at college, and he is indefatigable in doing anything to promote pursuits in which he still takes great pleasure, and in developing muscular Christianity. The unobtrusive kindness and devotion with which he discharges his parochial duties, and maintains that affection for the parish church and its minister which it is Graves' chief praise, before all his literary fame, to have fostered, can only be known to his own people and their grateful testimony will not be sought in vain. Without that however none of us who know the energy of his character will doubt that whatever he undertakes he does thoroughly and well.

All Saints, Dunkerton.

ROBERT WACE the Norman poet, author of the Roman de Rou, has left us a description of the field of Senlac by an eye-witness, which Creasy has adopted "as the most "picturesque and animated of the old writers," and has translated in ringing musical prose. He tells how on the morning of the 14th of October, 1066, the Norman host ranged itself in three divisions, and how the Duke harangued them. Then all went to their tents and armed themselves and the Duke by his ready wit turning little accidents to good omens, rode forth on the good horse—a better could not be found, which a king of Spain had sent him out of very great friendship. "Then the Duke "called for the standard which the pope had "sent him, and he who bore it having unfolded "it, the Duke took it, and called to Raol de "Conches. 'Bear my standard,' said he, 'for I "'would not but do you right; by right and by "'ancestry your line are standard-bearers of "'Normandy, and very good knights have they "'all been.' But Raol said that he would serve "the Duke that day in other guise, and would

All Saints, Dunkerton.—South.

"fight the English with his hand as long as life "should last. Then the Duke bade Galtier Giffart "bear the standard. But he was old and white-"headed, and bade the Duke give the standard to "some younger and stronger man to carry. Then "the Duke said fiercely, 'By the splendour of "'God, my lords, I think you mean to betray and "'fail me in this great need.'—'Sire,' said Giffart, "'not so! we have done no treason, nor do I "'refuse from any felony towards you; but I "'have to lead a great chivalry, both hired men "'and the men of my fief. Never had I such "'good means of serving you as I now have; and, "'if God please, I will serve you; if need be, I "'will die for you, and will give my own heart "'for yours.' 'By my faith,' quoth the duke, 'I "'always loved thee, and now I love thee more; "'if I survive this day, thou shalt be the better "'for it all thy days.' Then he called out a "knight, whom he had heard much praised, "Tosteins Fitz-Rou le Blanc, by name, whose "abode was at Bec-en-Caux. To him he delivered "the standard; and Tostiens took it right cheer-"fully, and bowed low to him in thanks, and bore "it gallantly, and with good heart. His kindred "still have quittance of all service for their "inheritance on that account, and their heirs are "entitled so to hold their inheritance for ever."

This incident has more local interest than at first sight appears. Alwald, a thane of distinction, was robbed of the manor of Dunkerton that the Conqueror might reward the man who had

borne his standard in the battle which won his kingdom. It is entered in Domesday, "Bernard "holds of Turstin Duncretone." This Bernard, whose surname was originally Pancewold, but who writes himself de Novo Mercato as a witness to William's charter to the monks of Battle, appears to have acquired the property, as his family held it for several generations. John de Newmarch, who died about 1216, left two heiresses, Isabel, wife of Ralph Russell, and Hawise, first married to Sir John de Botreaux, and afterwards to Sir Nicholas de Morles. In 1311 it was held by Sir Ralph de Gages, and in 1338 by John de Pederton, of Hardington, Somerset, who had very large estates in the county. His heiress married John Baumfilde, of Poltimore, Devon, and these estates descended to the second son of this marriage, Peter Baumfilde of Hardington, and remained in this branch of the family about 250 years, when near the end of the 17th century Warwick Bampfylde, the last of the line, bequeathed them to the representative of the elder branch, Sir Coplestone Warwick Bampfylde. John Bampfylde had been made a baronet in 1641 by Charles I., and his son Sir Coplestone was an ardent Royalist who was cast into the Tower for presenting a petition of right on behalf of his county to General Monk on the death of Cromwell. He was released at the Restoration. Sir George Warwick Bampfylde, born 1786, was created Lord Poltimore in 1831. The manor of Dunkerton was sold by him in 1845 and the

property passed into various hands. The patronage of the Rectory was during all this time in the hands of the lord of the manor, and the incumbent from 1820 to 1855 was a scion of this family, the Rev. C. F. Bampfylde. Many stories are still rife of his wild unclerical life, of his riding out of Bath on the Sunday as the citizens were going to church to do duty in his own parish, where a small congregation was waiting for him to open the doors, or perhaps were tired of waiting and had left, in which case he would return without holding any service. It is not necessary to enlarge upon this unpleasing theme. He belonged to a class of parsons now happily extinct, men totally unqualified, upon whom the sacred office was thrust by friends careless of its responsibilities. Suffice it to say that in the popular mind his title the Rector of Dunkerton was alliteratively varied to the name of the ghostly enemy whose personality has just been contested in the law courts. It is curious to note that the name of his immediate predecessor was Heaven—extremes met.

The memory of him and such as him shows us that when non-resident parsons were the rule and not the exception, when churches were only opened on Sundays and frequently not then, the parishes round Bath followed the prevailing fashion. We had negligent clergy, neglected churches and godless parishioners. Happily this state of things is changed. The clergy are all resident and the churches are all orderly. Dunkerton was long

neglected, and although early in the century the northern wall and entrance were rebuilt in what might then have been called the Wesleyan style, with a classic entrance borrowed from S. James's parade, the church was curtailed of its fair proportions and encumbered in the interior with a western gallery or loft, with sleeping-pews, untidyness and mildew below. Soon after the late Rector and previous curate, the Rev. F. M. Sowdon, M.A. (now Grosvenor) who had purchased the patronage of the living, was inducted, he determined to re-establish his church, to raise the roof to its original height, omit the flat ceiling, rebuild the south porch, and so perfect the whole that Dunkerton Church should be rather an example than a byeword. Numerous difficulties had to be met. Many preferred conservation without alteration, some objected to conservation equally with alteration, all demurred to a subscription, neighbours many "crossed over on the other side" until the parish voted a voluntary rate. The Rector undertook the chancel, and his family the greater portion of the rest, when funds were found to supplement his work and an architect, in Mr. C. E. Davis of Bath, to carry it into effect. In 1859, the restoration was commenced, and when re-opened, on June 10th in the following year, the church was completed, with a new south porch, entire new north wall, new roofs, restored font, and walls all cased with freestone.

The chancel is small, the east window is a three-light, early Decorated, the centre light being stilted

without tracery. In the usual place is a very fine foliated piscina, on which are marks of fire. Could a fire have been kindled here to burn popish relics, or Catholic vessels, in the reign of the eighth Henry? The priest's door, on the south, has been closed up. The four windows of the chancel are trefoil lancet, three of them being original. The most eastern one, on the south side, is filled with stained glass, by Laver and Barrand, a figure of S. James inscribed to the memory of Mrs. Grosvenor's brother James Saumarez, who died Feb. 28th, 1854. In restoring the nave, the entrance to a roof-loft was found and preserved on the south side, close to the present stone pulpit in which is a brass desk. The usual type of Somersetshire bench-ends is the design adopted for the pitch pine seats. The font is the original one which had been discarded for a pewter basin; it is small, octagonal, and is raised on steps. The tower is open to the church, in it is a good Decorated window filled with stained glass. The south door is partly a restoration and partly new, its interior arch is Norman, clearly showing the antiquity of the church. A fragment of Norman diaper work was found and is inserted in the porch. Above the doorway on the exterior was a late Perpendicular trefoiled niche for a figure and a benitier at the side of the door. Unfortunately, they are lost, and why lost? The porch is the original form as far as can be ascertained, the small windows on either side are filled with stained glass found in the restoration. I should mention that during the

restoration a black letter postReformation Commandment table was found painted on the wall above the Chancel arch, and that one of the old seats is still preserved at the Rectory.

Dunkerton Church does not compete with Wellow, or the other fine churches in the neighbourhood, at the same time that it holds a worthy place with the smaller. The tower, partly of Decorated work and partly Perpendicular, is remarkably picturesque with its mass of ivy. It is embattled and pinnacled, but in a humble way. It contains five bells. The tenor bears the inscription :—

HARKE ' HOW ' THE ' CHIRIPING ' TREABLE ' SOUND : SO : CLEARE
WHILE ' ROWELLING ' TOM ' COM ' TOMBELLING ' IN ' THE ' REARE.

The second bell appears to have been recast in 1846. The first bell has the following inscription:—

BEFORE ' I ' WAS ' A ' BROKE ' I ' WAS : AS : GOOD : AS ' ANEY
BUT : WHEN : THAT ' COKEY ' CASTED ' I ' NEAR ' WAS WORTH ' A ' PENNEY.
THOMAS BILBIE CAST ALL WEE.
MR. THOMAS HARDING AND MR. THOMAS FLOWER, CHURCHWARDENS, 1732.

Mr. Bilbie was evidently a founder who thought proper to abuse his predecessor Cokey's work. Possibly there were other bells of the same fashion in the neighbourhood, which Mr. Bilbie wished to suggest required recasting. Covered up by the chancel pavement is the following Latin inscription.

It is by no means difficult to disentangle the confusion into which the words have been thrown.

Hic jacet Reverendus Johannes Dickes, hujus ecclesiæ rector, denatus Augusti 4°, 1634.°

Memoriæ ergo.

Hic, hæc, hoc, hunc, huic, hujus, bonus, optima, clarum,
Fulgor, Fama, Decus, vestit, adhæret, erit.
Mente, animâ, oh! requiem vivens ΑΙΟΕΚΛΕΤΟΣ ille,
Carsit honore sacro; jam super astra manet.

I am indebted to Mr. Thomas Serel of Wells, for the copy of a will of a former resident of Dunkerton, whose body has long since mouldered into dust in the churchyard. The will, which is curious in several ways, is as follows :—

Test' Agnes Erle vidue P'och de Dunkerton	In dei nomine Amen, the year of our Lord 1541 The fyrst day of August I Augnes Erle, vid' the P'ysche of Donkerton, hole of mynd and memory, make this my Testament and last wyll

yn forme and man' followyng—Fyrst I bequeth my sowle to Allmyghty god—my body to bo bury'd wy'n the churchyeard of Donkerton. I bequeth to Saynt Andrews Church yn Wellys iiijd. Item to the Church of Donkerton one of my best Shetis *(sheets)*. Item to Richard Allyn a Wayne Ropis and Yokys, a Croke, a panne, a flock bedd w'th all thyngs therto partayning, a dosyn sillver sponis after his father and mothers' lyffs. Item to John Alyn a Wayne. Item to my godson Thomas Rowsewell a Crocke and a fether bedd. Item to young Agnes.

Roswewell a kyrtyll, a pear of bedds, a gyrdell, a pear of silver hoks, a pear of shetys and ij kercheffs. Item to John Rowsewell an angell nobell. Item Hurne *(sic)* vjs. viijd. The rest of my goodis and my detts dew to be payd vnto me I bequeth to my sonne yn law Will'm Rowsewell, whom I make my Executor and put in Trust to se me honestly brought in Erth and to dispose for the helthe of my sowle as he shall think most necessary—Thes beying wittnyses, —Sir Edward Alyn, my Curat, Will'm Rowsell, John Rose, w'th others.

Probatum fuit p' Testamentu' cor' Magrō. Joh'es Daws in legibus, &c., Eccl'ie Poch' de Frome xix die mens Septem' an' 1541.

My correspondent remarks that the family of Rowsell, Rowsewell, or Rosewell, were long connected with Dunkerton and that neighbourhood. An old grave-stone in Englishcombe Church bears the name of Rosewell, and he was probably connected with the Dunkerton Rosewells. The stone was thus inscribed (so Collinson says)—

This grave's a bed of roses; here doth ly
John Rosewell. gent., his wife, nine children by.
Ætatis suæ 79. Obijt. 1 die Decemb. anno 1687.

Arms—per pale a lion rampant.

I may add that Alexander Rosewell was Rector of Combe Hay from 1567 to 1616, and the names of his descendants constantly occur in the register for many years after.

A yew in the churchyard to the westward is of great age, and on the south ambitiously grows a Wellingtonia that will long continue the memory

of the late Rector and his family and their care of the parish of Dunkerton.

Mr. Grosvenor resigned on account of ill health I believe rather more than a year since, and the present Rector is the Rev. Gerard Ludlow Hallett, B.C.L., of Trinity Hall Cambridge, who has wisely retired to a country cure when the labours of a metropolitan parish were found too great a strain upon the energies. He has a charmingly situated rectory house, and Dunkerton a zealous and hard-working rector. On the Sunday I was present at the church the Christmas decorations were not removed, and so the window sills were adorned with green branches, and round the walls was the familiar text, "Wonderful counsellor . . ;" at other times the church must be decidedly plain. The Rector read the service with a clear and distinct enunciation, which I wish our clergy would more generally acquire. The handsome wrought-iron reading desk, by Singer, is his addition to the church; there is no lectern, so he advanced to the chancel arch, and facing the people there read the lessons.

The hymn book used is the new edition of Hymns Ancient and Modern, and the first hymn was—

> Come let us join our cheerful songs
> With Angels round the Throne;
> Ten thousand thousand are their tongues
> But all their joys are one.

The church at present only possesses an harmonium, but the unsurpliced choir does its work very

well. There was one point in the demeanour of the congregation which was offensive to me. The men placed their hats in the recesses of the window in gross forgetfulness of Whose house they were in. The second hymn on the text: "O, how amiable are Thy dwellings, Thou Lord of Hosts," was—

> O God of Hosts, the mighty Lord,
> How lovely is the place
> Where Thou enthroned in glory, shew'st
> The brightness of Thy Face.

The Rector then ascended the pulpit and preached a homily so practical in its bearing upon important points of conduct in the present day, so thoroughly applicable to the theme and subject of the "Church Rambler," that I have relaxed my general rule in order to give it at considerable length. I believe my readers will echo my interest in it.

He took his text from Psalm xxvii. 4—"One "thing have I desired of the Lord, that will I "seek after; that I may dwell in the house of the "Lord all the days of my life, to behold the beauty "of the Lord, and to enquire in his temple." How often, he said, did they hear people wishing for objects the least suited to their temperaments and mode of life, how often did men set before them a goal to which they could not attain and never did attain. So it was with the writer of this psalm. During the reign of David there never was a temple, the altar of God was kept in a tent, not in a house. This psalm was instructive when taken in connection with his life. It was a picture

of peace, and yet his life was full of strife and tumult from the time when he killed the lion which attacked his father's flocks to the disputes respecting the succession which filled his latter years. Of all the kings of the Old Testament he was most engaged in war, and on that very account was not allowed to build the temple of the Most High. The man of business looked forward to the time when he might retire from business, that he might spend the rest of his life in travelling abroad or in some quiet country spot. No sooner was his dream realised than he found the hours of enforced leisure were worse than the turmoil of business, and he longed to be back again among the haunts of men. Was it so with David? The preacher thought not. He was enjoying a short period of rest, as they read in the second of Samuel vii.—"And it came to pass, "when the King sat in his house, and the Lord "had given him rest round about from all his "enemies; that the King said unto Nathan the "prophet, See now, I dwell in an house of cedar, "but the ark of God dwelleth within curtains.' There could, he thought, be little doubt that one great disappointment of David's life was that he was not allowed to build the house of God. That it was not a passing wish might be seen by the fact that his wealth was accumulated during the rest of his life in order that his more favoured son should have no lack of means for the work. There was a noble humility in David's resignation when the cup of his ambition was taken from him, as ex-

pressed in the words of the text. But now if they looked at the words still more closely they would see one or two lessons which it would be well for them to study. In the first place the desire of all Christians ought to be to lead a life in conformity with their high profession, with that end the custom of public worship should be attended to and conducted in a manner calculated to cheer the minds of the worshippers; details should be carefully attended to, and the building should not be cheap but of the most costly materials that could be obtained, as was the case alike with the tabernacle and with the temple. Solomon did not close with Hiram because his was the cheapest contract he did not build a cheap and serviceable buildng, such as some people in these days thought good enough for the house of God. Solomon was not perfect and they were too fond of contemplating his errors. It would be better if instead of raking over the mire of his later life they were to contemplate the glory of his earlier years and apply his example to the building they might be connected with. The services would then be different and the offertories would be at least three times what they were. In the second place the services should be cheerful, and the music whether much or little should be good. Look at the Psalms and the directions which preceded them—"To the chief "musician," &c. They showed that one great desire of David's life was the due observance of the musical services in the tabernacle, but now some people thought any music would do for the

house of God. As those who spent money to any extent in adorning their houses, and doled out with their left hand to the offertories amounts so small that they might well be ashamed for their right hand—much less their fellow worshippers—to know what they did, so those who would have only the best and choicest music in their houses thought the worst would do in the church. They did not realise the importance and dignity of the services, instead of placing God's honour first they placed it last. Christ said they could not serve two masters. The life of most people was a contradiction of that truth. If they were late on Saturday night they came late to church on Sunday. They could go to amusements in any weather, but a few drops of rain or the threatening of a storm was enough to keep them from church. They could stand for hours to see a procession go by or to look at a picture gallery, but they brought such weak limbs to church that they could not kneel through the short prayers, but sat in the attitudes most convenient to themselves. Contrast that picture with the devotion of David. Many of them thought that one hour a day was enough for God; to join in more than one service, to hear more than one sermon—and that so short that it could have no other merit than its brevity—savoured of Judaical strictness. Judaical strictness! would that more of them would imitate the strictness of that Jew whose mind was occupied with the service of God, that they would take up the words of the sweet

Psalmist of Israel and "seek first the kingdom of "God and his righteousness." Next it was difficult for them to realise the great advantage of public worship. The privilege came so naturally to them that they frequently failed to understand the advantage of it—of religion or the binding together of God's people. So it had always been in ecclesiastical history. If they read when the disciples met together in an upper chamber for fear of the Jews and Christ appeared to them and blessed them, from that time the successors of that little band had always found strength and comfort in congregational worship. When they were persecuted by the Emperors of Rome they maintained their courage by their meetings in the dark caverns of the catacombs. Not to multiply instances, what was it that enabled the Inquisition to stamp out the seeds of the Reformation in Italy, but by preventing them from meeting together and taking the men in detail? Union was strength, and he who from choice prayed in his closet when he might join his prayers and praise with the other disciples gathered on the Lord's Day in the Lord's house injured himself and detracted from the great wave of praise and prayer which rolled from the spiritual springs of earth into the heavenly ocean which though ever growing never overflowed. A special blessing rested upon public worship, "When "two or three are gathered together in My name "there am I in the midst of them." When Christ was young he was presented in the temple, and when Mary and Joseph missed Him after a

day's journey and returned to seek Him they found Him in the temple with the doctors "both "hearing and asking them questions." The example of Christ was a direct encouragement to public worship. When brought before the high priest Christ said, "I spake openly to the world, "I ever taught in the synagogue, and in the "temple whither the Jews always resort; and in "secret have I said nothing." What, he asked, would they do in heaven if on earth they had absented themselves from public worship? If they said their prayers from choice in private, did they think that the saints praised like hermits? Let them open their Bibles at the book of Revelation and read the description of the heaven that they hoped to attain to. It was public worship in its grandest realisation, in the fulness of the words of the Psalmist, "One thing have I desired of the "Lord, that will I seek after; that I may dwell "in the house of the Lord all the days of my "life, to behold the beauty of the Lord, and to "enquire in his temple." This was the heavenly fulfilment of that as it could never be on earth, "I beheld, and lo, a great multitude, which no "man could number, of all nations, and kindreds "and people and tongues, stood before the throne, "and before the Lamb, clothed with white robes, "and palms in their hands; and cried with a loud "voice, saying, Salvation to our God which sitteth "upon the throne, and unto the Lamb. And all "the angels stood round about the throne, and "about the elders and the four beasts, and fell

"before the throne on their faces, and worshipped "God, saying, Amen; Blessing and glory and "wisdom and thanksgiving and honour and "power and might be unto our God for ever and "ever. Amen."

S. Nicholas, Winsley.—North.

S. Nicholas, Winsley.

WINSLEY is a large parish with a scattered population situated on the eastern side of the valley of the Avon, of whose beauties I have often spoken. The village of Winsley itself and the church stand on the top of the hill opposite Limpley Stoke, and though they are hidden from sight from the turnpike road the long steep hill which leads up to them can be seen across the valley. The hillside between the village and the river is covered with a beautiful plantation planted by the late Mr. Stone of Bradford, who lived at Winsley, but it is no longer kept in order. It commands a charming prospect. The hamlet of Winsley nearest to Bath stands in the midst of Conkwell wood, whose fine trees are one of the features of the valley. Conkwell in fact is just on the border line of the two counties, and I am told was in the old time a refuge for debtors and others, who if the myrmidons of the law penetrated to their retreat, evaded arrest by crossing to another jurisdiction. It derives its name from a clear and pure spring rising in the wood. Another hamlet which commands the Avon and Freshford derives its name, Murhill, from its proximity to the borders of the county. The

derivation, says Canon Jones, is Moer-hyl—the boundary hill, from the same root as the name of the meresmen, who are summoned to examine and correct the work of the Ordnance surveyors. The tendency of the popular mind to shape a word whose meaning it has lost, to something comprehensible to itself, often baffles the etymologist and led many early inquirers ludicrously astray, as in the story that Akeman-ceaster=sick man's town. A ridge in the neighbourhood of Swindon was called Murhill, which has in course of time been modified to something everybody could understand—Marriage hill. Turley, which is more sheltered than the rest of the parish, contains a large house formerly in the possession of the Dean and Chapter of Bristol, famous as the retreat wherein Romaine wrote his "Walk of Faith," published in 1771. Edmund Burke, who twice resorted to the springs of Bath to repair his shattered constitution, was also a frequent guest here.

Winsley in olden time was a portion of the great manor of Bradford, and is included therein without separate mention in Domesday book. The entry of Wintreslege, which was supposed to refer to Winsley, has been shown by Canon Jones to be Winterslow, but the error is still constantly repeated. In the Nomina Villarum, compiled that Edward II. might obtain levies for his Scotch expedition, the spelling is Wynesley, an approximation to the present form Winsley which appears in Speed's map. The derivation is commonly

said to be Winters-leg, the cold or wintry place, a name that would certainly be very appropriate from its bleak situation, occupying as it does the highest ground of the whole manor. But the point is not settled, and it may be noted that the lane leading from Bradford is called Wine street. It is also to be noticed that a large tract of pasture on the borders of Winsley and Westwood, near Avoncliff now intersected by the canal, is called Winterley. Possibly after all the whole place was named from some old owner whose name was Wintra, not an unknown name in Saxon times. Before the Reformation Winsley like Stoke was a chapelry of Bradford, and was served by an itinerant priest. The priest's house formerly stood to the east of the churchyard, on a patch of ground now occupied by cabbages. There is at present no parsonage. After the Reformation these villages continued to be chapelries of Bradford, and were in the charge of curates of that church, in a manner which I have already described in a previous article. It is curious to note that the church has the unusual dedication to S. Nicholas. The patron saint of schoolboys and sailors gives his name to comparatively few churches in the country, and it is difficult to see why he should have been chosen in this inland parish. In 1846 a separation was made, and the united vicarage of Winsley and Limpley Stoke was formed. The present incumbent is the Rev. Francis S. Forss, Theol. Associate King's College, London. The livings will be divided in the good

pleasure of the Ecclesiastical Commissioners some day before the Greek Kalends.

The church of Winsley was no doubt of Norman foundation, reconstructed at a later date, but unfortunately nothing beyond the tower now remains of it. In 1842 it required repair, and the collective wisdom of the parish in vestry assembled resolved to pull it down and build a new church to the south. Few words need be wasted on the barn which they erected and called a church—a substantial square built chamber, with long, plain, lancetheaded windows, and a kind of lean-to on the eastern side which serves as a sanctuary. The zealous iconoclasts were also going to sacrifice the tower, but* someone mercifully interfered and stayed the destroyer's hand. This still remains, a good specimen of the saddleback tower frequent in the neighbourhood. The stair turret, which projects on the northern face, adds to its very picturesque appearance. The date 1161 on the base would seem to show that it is built upon the foundations of a Norman tower. It contains three bells, one of which is said by

* A correspondent who knew Winsley kindly informs me that to the strenuous exertions of the late Mr. William Stone of Winsley House, whom I have previously mentioned, the preservation of the tower of the church is chiefly due He also planted the prim yew trees in the churchyard, and took a remarkable pleasure in having them trimmed. There are several trees similarly treated which he planted in the grounds of Winsley house, where also is the dispossessed font which he wished to have as some members of his family had been baptised in it.

tradition to have been brought from the chapel of S. Catherine at Bradford, which has now disappeared, but of which Aubrey says, "A little "beyond the bridge is a chapel and almshouse of "ancient date." The Charity Commissioners when they visited Bradford made inquiries among the "oldest inhabitants" and expressed their belief in the story. Two of the Winsley bells are at any rate of preReformation date, the first bears the inscription—

✠ SANCTE · TOMA · ORA · PRO · NOBIS. H. I.

On the third is merely—

✠ SANCTE MARIA.

The second bell was recast by those self-sufficient individuals, the Bilbies who were founders of Chewstoke, Somerset, from 1700 to 1815, whose inscriptions on the bells of All Saints Dunkerton, have been previously noticed. On the first bell at Bruton they recorded a direct puff of their own work—

ONCE I'D A NOTE THAT NONE COULD BEARE
BUT BILBIE MADE ME SWEET AND CLEAR.

On another bell in the same belfry they contented themselves with a kind of pun—

PRAY RING THE BELLS AND PRAISE THE LORD :
WITH TUNEFUL NOTES AND SWEET ACCORD.

This at Winsley is simply inscribed—

✠ T. BILBIE F 1756. MR. DAVID SALTER CH WARDEN.

This portion of the church, happily saved, is

connected with the present structure by a kind of covered bridge, so as to utilise it as a staircase to the western or singing gallery. The font is a very handsome Decorated one. There was until recently a modern font similar to that at Limpley Stoke, but the original one was found in one of the houses in the parish, and restored to its proper place by the present Vicar. In the churchyard are several pretentious monuments, by each of which a considerable space is taken off from the ground; some of them are sadly neglected, which however is scarcely to be regretted if it leads to a curtailment of the space they occupy. On the north side of the church are several clipped yews, which give the place a curiously prim appearance. To the east of the churchyard is a hollow said to have been the scene of a skirmish between Alfred and the Danes, at any rate the name Danesbottom indicates some connection with the Northern invaders.

The way to Winsley from Bath is through part of Limpley Stoke, and passing under the railway over the bridge whose piers seem contemporary with those of old London bridge. The superstructure consisted until within present memory of roughly squared logs thrown across from pier to pier until it became unsafe, and a proper roadway substituted. All travellers by this road have a still more vivid recollection of the toll they used to pay here; this has quite recently been abolished and the bridge generously handed over to the parish, as the proprietorship carried with

it the responsibility of repairing the road for one mile on either side, and the stone wagons now so cut up the Stoke road that all the profits of the bridge were swallowed up in expenses of reparation. As I approached over this bridge on the Sunday of my visit to Winsley Church I saw far ahead up the hill a mass of red which seemed too much for a single red shawl. As I approached a little nearer I found that there were a number of crimson coats proceeding in a body towards Winsley, and I half began to speculate why a detachment of soldiers could be marching that way. However they disappeared from sight without a solution of the mystery, and presently I passed through the curious village to the church, the exterior aspect of which I have already described. Within I found a western gallery, and the church seated on either side with high pews of the most exclusive model, while up the centre on a slightly raised floor were ranged the free seats, with frame backs—everything was in harmony with the general character, or want of it, of the structure. In the back portion were seated the girls from Limpley Stoke Reformatory in blue dresses and red mantles. The mystery was solved, and if Lavater had been with me he would have heeded nothing of the service for studying the remarkable faces to be seen among them. Presently the school children came in and took their places in the front seats. Over the Communion table is a black board with the ten commandments, and on

the south side are a heavy pulpit and reading desk with a desk for the clerk. By the time I had made these observations the Vicar entered and commenced the service. He has a clear pleasant voice, and he had not proceeded far before I found that the builders of the church understood no more of acoustics than architecture, the voice rings round the building with an echo that makes it exceedingly difficult to conduct service. The Church Hymns published by the S.P.C.K. are in use, and the first hymn was that commencing—

> Alleluia! fairest morning
> Fairer than our words can say.

The hymn before the Communion was—

> All hail the power of Jesus' name
> Let angels prostrate fall,
> Bring forth the royal diadem
> To crown Him Lord of all!

The singing was creditable, but the church at the present only possesses an harmonium, though I believe an organ is being built. The hymn before sermon was—

> Art thou weary, art thou languid,
> Art thou sore distrest,
> "Come to me," saith One, "and coming
> "Be at rest."

The Vicar then preached from 1 Corinthians i. 30—"But of him are ye in Christ Jesus, who of God "is made unto us wisdom, and righteousness, and "sanctification, and redemption." After enlarging upon the results of the sacrifice of Christ and the

privileges conferred upon Christian nations, he proceeded at some length to prove the truth of the several qualities ascribed to Him in the text. He has great skill in modulating his voice, but it was an obvious labour to make himself heard distinctly. The service concluded with the Benediction.

In an article on the church of S. Mary the Virgin Limpley Stoke, I had occasion to remark the perseverance with which the Vicar has struggled against and overcome the manifold difficulties of his double charge for the last thirteen years. Winsley, as the larger parish, is that in which he has personally laboured, and he will allow me to recount what he has done for the education of the people, because the story is in many ways instructive to us. There was no school when he came except a dame's school, held in a cottage whose capacity was far overtaxed by the attendance, and he was urged strongly by the large ratepayers at the first vestry to erect schools. A fortunate concurrence of circumstances soon enabled the Commissioners to grant a site, and the work was undertaken. But the clergyman soon found that the loudest speakers had no pecuniary support to give, and, justifying their conduct to their consciences by what course of reasoning I know not, they left the Vicar and his private friends to pay the cost of public education in the parish, which they did almost entirely. Acting wisely and kindly, they utilised instead of competed with the existing teacher, who, having

obtained a Government certificate, became mistress of the new school. So the school has gone on and has I believe proved self-supporting, but, as any one who has had the opportunity of perusing parochial balance-sheets must be aware, the clergyman in such cases is the treasurer, and has often to put his hand in his pocket to make the balance right. The voluntary system deserves the thanks of the nation for the good it has done in its day. But now hath come "that glorious time" foreseen by Wordsworth, when—

> This imperial realm,
> While she exacts allegiance, doth admit
> An obligation on her part to teach
> Them who are to serve her and obey;
> Binding herself by statute to secure
> For all her children whom her soil maintains
> The rudiments of letters.

And I consider it is too much to expect to perform the national duty at the expense of the clergy and a few Churchmen. On the other hand only the fear of the expenses of a school board has wrung a voluntary rate from the parish of Winsley, and it is flogging a dead horse to attempt to get the people to carry on education in the channels of voluntaryism. It is but bare justice when the State takes up a duty it has so long neglected, to acknowledge the devotion of those who have striven to fill the void, and particularly is this due at a time when the class who did it is so carelessly charged with pecuniary selfishness.

COMBE HAY.—SOUTH.

Combe Hay.

THE English are often ridiculed by foreigners and even by would-be social satirists at home because the sum and staple of our conventional conversation is the weather, and they sneeringly say our minds cannot rise to an original topic. In their ignorance of the wealth and depth of the subject they wrong the national character. Herein is displayed its highest originality. Tenacious and persistent in the pursuit of an object beyond all the nations of the earth we have found in our climate an inexhaustible study, and because we cannot fathom it we will not leave it. Though it has been the Englishman's daily theme for years beyond the memory of man, we do not even yet understand our weather, "un-"stable as water" its moods are endless, its changes are infinite, it has no parallel in mutability. Therefore as the poet sings of woman—the most variable thing that his mind conceives of, so the Briton proses on about the weather.

The Sunday of which I am thinking afforded a striking instance of the uncertainty in which we thus constantly live. The morning was cold and bright, but as I made my way up the Wells road

in the afternoon thick dense clouds were settling down over the city like a murky curtain, shutting off from view the slopes of Lansdown and enshrouding all else but the towers and spires of the churches and the houses of the immediate foreground in its smoke-stained folds. I might have divined what this portended, but after more than a week's expectation of a result which did not come I had begun to despise the omen. Now ere I had passed over Odd down a snowstorm came, and by the time I had reached that roadway of Mr. Butler's which is such a boon to anyone driving into Combe Hay, fields and hills were becoming wrapped in white, and trees and shrubs put on a hoary crown. Snowflakes to my mind always seem to fill the atmosphere and to hover like birds before they settle on the earth. The wind on this occasion drove them so strongly that they seemed to pass horizontally across the fields, and by the time I reached the village the ground was covered with a white carpet whose purity, sullied by each footprint of those who braved the storm and went to church, was as quickly restored by fresh falling flakes.

The entry of Combe in Domesday book is "The "Bishop of Baieux holds Come and Sanson of "him. Lewin held it in the time of King Ed-"ward. . . . To this manor are added three "virgates of land in Tornie.* Alward held them "in the time of King Edward for a manor and

* Now Twinney.

"gelded for them as such." The parish therefore has the distinction of being the one manor in the county granted to his grace of Bayeux, who played the second part only to the invader himself in the conquest of England. William as is known was the son of Arlette or Herleva, the tanner's daughter of Falaise, and Odo had the same mother, though his father Herluin of Conteville was less distinguished than Robert the Devil, Duke of Normandy. Odo, made by his half brother Bishop of Bayeux when he could not have been more than twelve years of age, seems to have been a faithful and trusty councillor in all his ambitious schemes. Odo too was the only prelate summoned to the council in which he first unfolded his scheme of invasion, Odo contributed a goodly contingent of ships to the fleet, Odo spent the eve of battle in exhorting the Norman soldiers and persuading them that they were engaged in a holy crusade, and on the fatal field of Senlac he "rode," as Freeman says, "in full armour by the side of his brother "and sovereign, as eager and ready as William "himself to plunge wherever in the fight danger "should press most nearly. To shed blood by "sword or spear was a sin against the church's "canons, but to crush head-piece and head with "the war club was in Odo's eyes no breach of the "duties of a minister of peace." He was throughout the day William's comrade and colleague in encouraging the soldiers and directing the battle. He did not go without his reward, he received the title of Earl of Kent and this parish of Combe

was but one of 439 manors given to him. During William's first visit to Normandy he was one of the two regents left in charge of the kingdom, and his cruelty to the captive race roused a storm which only the Conqueror could quell. At last his ambition and pride rose to a height which his brother could not brook. He aimed at the Papacy and set about to enter Italy in force, and therefore William arrested him and he remained in prison at Rouen till the king's death released him. He then placed himself at the head of the barons in England who resisted Rufus, but the popular hatred of Odo enabled William II. to put down the rising and Odo left England for ever to join Robert Curthose in an expedition to the Holy Land and die at Palermo in 1097.

How this manor passed after the confiscation of his estates does not appear, but we soon after find it the property of the Hays or Haweys, from whom it derives its name of Combe Hay, or as it is occasionally called Combe Hawey. In the reign of Edward I. it passed by marriage with the heiress of the Haweys to Sir Peter Stradling, knight. He was a descendant of the Le Esterlings who came from a township of that name on the Baltic, Sir William Le Esterling, the first of them who came to England accompanied Robert Fitz Hamond Earl of Gloucester in his expedition into Wales and so obtained S. Donat's Castle, Glamorganshire, thenceforward the principal seat of his family. Sir Edward Stradling of Combe Hay, the grandson of Sir Peter, was in 1344 one of the

knights of the shire, and it may delight the hearts of some modern demagogues to know that with his colleague, Sir Henry Power, he had an "allowance of £12 for 30 days attendance upon "Parliament, going, staying and returning." His son and successor Sir William was, at Jerusalem in 1408, made a Knight of the Holy Sepulchre. His son Sir Edward, who at the same time received the same honour, after his return married Jane, daughter of Cardinal Henry Beaufort, Bishop of Winchester, in whose right he acquired the manor of Halfway, Somerset. In these days when the only ships attacked on our coasts are the ironclads of the British navy, which for lack of enemies to conquer "ram" one another, it is curious to read how in the fifteenth century his son Sir Henry Stradling was captured by a Breton pirate in coming across the Bristol Channel from S. Donat's and had to sell two manors to pay his ransom. The manor of Combe Hay passed on through several generations to Sir Edward Stradling, who, Collinson says, "was a great scholar and author of "a Welsh grammar which he wrote in his travels "and was esteemed in its day a capital perform-"ance." On his death, at the close of the sixteenth century, it passed to Sir John Stradling, the representative of another branch of the family, who was made a baronet in 1611. In 1644 it became the property of Sir Lewis Dyve, knight, a dashing cavalier of whom Evelyn says with quiet irony "he was indeed a valued and valiant "gentleman, but not a little given to romance

"when he spoke of himself." He was the defender of Sherborne Castle, taken by Fairfax in 1645. Sir Lewis is buried at Combe Hay and a brass in the church bears the following record respecting him: "Here lyeth the body of Sir "Lewis Dyve, of Bromham in the county of "Bedford, knt. only son of Sir John Dyve, of "Bromham, knt. by Dame Beatrice his wife, "daughter of Charles Walcot, of Walcot in the "county of Salop, esq; who was afterwards "married to the Right Hon. John earl of Bristol, "by whom she had issue the Right Hon. George "now Earl of Bristol. The said Sir Lewis Dyve "took to wife Howard daughter of Sir John "Strangways, of Melbury-Sampford in the county "of Dorset, knt. and by her had issue living at "the time of his death, three sons, Francis, "Lewis and John, and one daughter, Grace, who "married George Hussey, of Marnhull in the county "of Dorset esq. He died April 17, Ano Dom. 1669." Combe Hay was the daughter's portion, and her husband's successor sold it to Thomas Bennet, esq., of Steeple Ashton, Wilts, whose daughter Mary brought it by marriage to Robert Smith, a cloth manufacturer of Frome. The Smiths held it for two or three generations, and the last of them took the name of Leigh. There is a monument in the church, "In memory of John Smith "Leigh, Esq., son of John Smith, Esq., member "of Parliament for the city of Bath, and Ann "third daughter of Thomas Charles, Viscount "Tracy. He was lord of this manor and late

"lieutenant-colonel of the Somersetshire Militia. "He died 1st August, 1813, aged 54 years." He made certain additions to his house, for which he encroached upon the south side of the churchyard, and it is said that when the foundations were made cartloads of bones were turned out and with the indifference characteristic of the time were conveyed away to a neighbouring field. By marriage the estate passed to the Hon. Henry Hanbury Tracy, whose brother, afterwards Lord Sudely, lived here for awhile. It was let to several tenants, and the late Mr. William Gore Langton, M.P. for West Somerset, was born here. In 1864 the manor was sold by auction, and the advertisements are to be found in the *Bath Express* of the June of that year. The purchaser was Mr. Samuel Butler, the present owner.

The living is a rectory in the gift of the lord of the manor. Two former Rectors of the parish are now residing, respected and esteemed, in Bath. The Rev. Philip Edward George, whose father and grandfather held the office of town clerk in the city, was presented to Combe Hay in 1857, and resigned in 1868; now holding the office of precentor of S. John Baptist church, he labours in the parish of Bathwick. The Rev. John Buttanshaw who succeeded him, had for several years assisted the late Rev. Preb. Kemble at the Abbey, and so made a large circle of friends who were glad to welcome him back in their midst when in 1873 he resigned his rectory. Though now holding no charge he is an active and zealous

worker as the popular president of the Bath Church of England Young Men's Society, and he has recently been appointed by Canon Bernard afternoon lecturer at the church of S. Andrew. The present Rector of Combe Hay is the Rev. Charles Clement Layard, M.A., who was for sixteen years Vicar of Wembley, near Harrow, and previous to that had been chaplain to the Hon. Trinity House Almshouses for the reception of deserving captains and pilots, who have retired from the mercantile marine service. He is nearly related to H.M.'s Minister at Madrid, who, on account of his Assyrian explorations, will go down in history like Scipio Africanus the conqueror of Hannibal, as Nineveh Layard. I have had cognisance of more than one or two instances of the Rector's self-sacrificing thoughtfulness for the needs and for the comfort of the poor who are committed to his charge, and the service in his church breathed a steadfast longing to bring his flock to the knowledge and practice of holiness. Both he and his family are kind and watchful over the people of the parish, and though he has not yet completed the third year of his incumbency he has had time to win the general esteem of his parishioners, and effect several important alterations in the church.

The only portion of the church of any antiquarian interest is the tower, which was built in the fifteenth century. It is a square tower with angular buttresses surmounted by battlements and pinnacles. The tower arch is a very ancient and curious one.

The rest of the church was rebuilt in the last century about the year 1760, and of course little more need be said. It consists of a nave, a very short chancel, and an apse, which is claimed by the lords of the manor, some of whom are buried there. About a year since a south aisle was added, and seeing that it was entirely the work of a village man the carving in the windows is remarkably good. The building however has no claim to architectural beauty or unity, and the porch is of a peculiarly utilitarian pattern. When the new aisle was built the ground was reconsecrated, and the south entrance with the path leading to it were closed to the public. The work also included the removal of a large and unsightly western gallery, and the substitution of a high pitched open roof for a flat whitewashed roof. The roof of the chancel and of the vestry are also new, and the whole of this work was carried out at the expense of Mr. Butler, the lord of the manor, as a plate on the east end of the church records. The stained window in the tower has been placed there by Mrs. Barnard, in memory of her late husband, and one in the south aisle by Mr. Webb, in memory of his daughter. The east window, which does not contain any figures, was set up by Mr. Butler, and other windows of simple pattern are the gift of the Rector and Mr. W. Hill, of Caisson house. The church is seated with very comfortable, substantial benches of plain deal which were also made in the village, but are not to be

compared with the carved bench-ends of art workers.

There are four bells at Combe Hay. The first bears the inscription—

EDW. WILLIS C. W. 1773 W C

The second—

✠ ANNO : DO : MI : NI 1614

and after this the stamp of the founder, Richard Purdue. The third bell, which Mr. Ellacombe says is evidently a late one with old stamps bears the letters—

✠ God the fat † her of heb,

The initial Cross is that used by a founder, whose initials are T. G. On the fourth bell are the names of —

ROBEART WILLES : C : W 1671 IOHN PHELTES

together with the trademark of the founder, John Lott.

The churchyard of Combe Hay is worthy of a pilgrimage in honour of the West-country poet who reposes there, the head of a respected Devonshire family whose sons were honourably associated with literature and whose descendants still reside in Bath. In the *Bath Herald* of June 24th, 1871, we read: "Forty-one years ago were "interred in God's acre, at Combe Hay, the "remains of N. T. Carrington, the author of "'Dartmoor,' and other descriptive poems. But "hitherto a stranger visiting the spot and seek-

"ing a proof thereof would have sought it in "vain, except by a reference to the old parish "register, which has faithfully recorded it, and "other less interesting facts, for a period of more "than 300 years. No slab, not even a headstone, "scarcely a mound marks the spot where all "that was mortal of the amiable poet lies co-"mingled with its kindred dust among the "rude forefathers of that picturesque hamlet. "On Thursday last, however, the 22nd of June, "the members of the Bath Literary Club, "anxious to do honour to his memory, and "supported by the liberality of the Rev. John "Buttanshaw, the Rector of the parish, erected "within the church at Combe Hay a hand-"some brass mural tablet, beautifully engraved "and illuminated, bearing the following in-"scription :—

M. S.
N. T. CARRINGTON,
POETÆ,
CUI DULCES IN CARMINE MUSÆ
NOMEN INSIGNE DEDERUNT,
VIXIT ANNOS LIII.,
OBIIT DIE 2 SEPTEMBRIS,
MDCCCXXX.
AMICI QUIDAM
VATEM AMABILEM HONORANDI GRATIA,
HOC MONUMENTUM
POSUERUNT."

A monument has since been set up by the family to mark the position of his grave, though it was

not visible when I was in the churchyard. In the alteration of the church several sculptured stones were discovered built in the wall, and a Norman tomb with incised cross, which was found reversed in the floor, is now on the south side of the churchyard. One of the modern tombstones bears the not unusual lines—

> Affliction sore long time I bore,
> Physicians were in vain,
> Till God was pleased and death did send
> To ease me of my pain.

I may add here that I am informed there is in the village a house with a very old carved mantelpiece with the letters "T. W. P.," about an inch long on one side and the date "A.D. 1624" on the other. It is an excellent house and in good preservation despite its existence of 250 years and more. The old tythe barn formerly stood near the Rectory.

The dedication of the church is I fear lost. In the return made in 1835, which is the general authority, it is given as unknown, and though diligent search has been made the lost name has not been recovered. The title of the first parish register gives no assistance, it is simply "Regestum "Parochialis de Combhaweye comte. Somerscire. "ab anno Dm. 1538 1° die January." It will be thus seen that the register dates from the commencement of such records; it is very neatly written on vellum, the earlier portions having been re-copied in 1579 and in 1630. Under date 1716 is written

"an account of ye things belong^d^ to ye parish church," among which are mentioned one silver chalice and cover, one pewter flagon and plate. On the cover is a similar inventory of older date, which includes "two surpleys," and against this entry, in a different hand, is written, "taken away "by the soldiers." Parish registers cast many interesting side-lights upon the history of the English people. The soldiers who took away the surplices were those of the Parliament, and there are entries of the burial of two troopers in the parish. The Rev. P. E. George presented to the church a new set of communion plate, as well as a new altar cloth and candlesticks, communion rails, credence table, and corona. The stools and kneeling cushions are the work and the gift of Mrs. Stuart Pearce. The only bequest which I find recorded is £300, in consols, left by Mrs. Leigh, the interest to be distributed annually in bread or blankets, at the discretion of the minister and the churchwardens.

Although it was an afternoon service which I attended there was a very good congregation. Evening prayer was read clearly and simply by the Rector standing in the reading-desk throughout, there being no lectern. After the second lesson he proceeded to the old Norman tub font and baptised a little boy into the Church of Christ by the name of Oscar Henry. The service then proceeded, and before the general thanksgiving the Order for the Churching of Women was introduced. The first hymn, taken from the

Church and Home Psalter and Hymnal, edited by the Rev. W. Windle, was

> Amid this world's commotion
> Where hearts all failing seem
> Who points the way to Heaven
> Where hope again shall beam:
> Who brings us through the conflict,
> Who guides us when we stray,
> Who leads through death to glory?
> Jesus—Himself the way.

The church has now an harmonium, which was played by Miss Layard with a warmth of feeling and avoidance of droning with which I like to hear church music played but seldom do. The harmonium is the gift of the Rev. P. E. George: previously the musical sounds used to be ground out of a barrel organ. The choir which sat in the chancel seats was composed entirely of female voices. The second hymn was Neale's translation from the Latin, commencing—

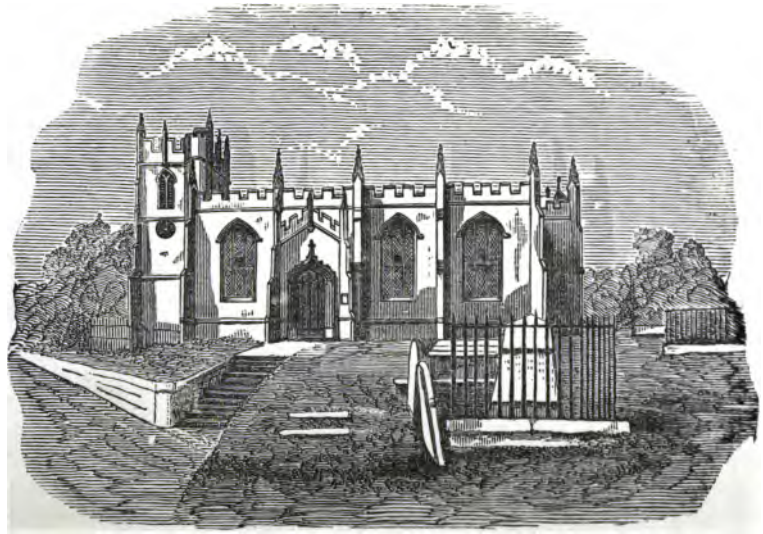
> The strain upraise of joy and praise.

After which the Rector in black ascended the pulpit and gave out his text from Genesis xxii. 8—"So they went both of them together." The discourse was simple and familiar in style. It was evidently extempore and it pointed out with great force the lesson of Abraham's life. That "faith," he said, "is the substance of things "hoped for, the evidence of things not seen," was never more fully manifested than in the history the text was taken from. The Jewish doctors reckoned that Abraham underwent ten trials and

the last of them was the sacrifice of Isaac. He described how "God tempted Abraham" and showed the various circumstances which made the order to sacrifice Isaac so great a test of Abraham's faith. He dwelt touchingly upon the fidelity with which the aged father nevertheless fulfilled the command of his Master, "So they went both of "them together." It had been his fortune journeying in Palestine to see the place to which they came, a spot on Mount Moriah over which the tool of man had never passed. There Abraham built the altar and laid his son upon it, and the confidence of the son in the father was here shown as the latter's strength could not have bound him against his will. Abraham took the knife to plunge it into his son's bosom when the Lord stayed his hand and produced a lamb out of the bush that should be sacrificed instead. In conclusion, the preacher showed in what way this incident typified the mission of Christ, and earnestly exhorted his hearers to imitate the faith of Abraham to believe on Christ and be saved.

The service concluded with the benediction from the pulpit, and we passed forth to the outer air where the snow was still falling heavily. The view was shut in by that peculiar yellow atmosphere which we get during a snowstorm, the sickly hue appearing as such probably by contrast with the glittering whiteness of the snow itself. The whole face of nature had fallen under the dominion of the Snow King. The distinctions of fields, roads and pathways were no more, for over all

was spread a thick and noiseless carpet of snow. Slate or tile or shingle roofs had now passed away, and in their stead church and house and barn were covered with the same white mantle, and walls and hedgerows were powdered with the beautiful flakes. As I hurried homeward out of the village I saw through the gathering gloom that every tree was blanched in appearance by the same influence, and boughs and branches which as I came danced merrily in the wind now bowed their heads to the very ground under their burden of snow, which the constant addition of fresh flakes was making heavier, until now and again a soft thud told where the limit of endurance had been reached and the branch bent to an angle which shot its burden to the ground and allowed it to swing gaily to its place again. Thus the storm went on and the light gradually withdrew, until when I reached the Church of S. Luke South Lyncombe, I saw a unique and striking picture. The bells of the city were ringing their invitation to evening service, and this well-proportioned church with open doors joined in the summons. The church, from the summit of its graceful little spire, was covered with snow, but lighted up within it shone forth through its long windows upon the snowy scene like a crystal palace with an appearance of warmth and rest and comfort that was most inviting to the weary wayfarer. The building was a "sermon in stone," an embodiment of the Christian religion standing in the midst of the world's gloom—He "hath called "you out of darkness into His marvellous light."



All Saints, Weston next Bath.—South.

All Saints, Weston next Bath.

MEASURED by the standard of man's life whose "days are three-score years "and ten," fifty years is a long period. A man must feel on the fiftieth anniversary of his birthday that the noon of life is passed, and if he has not yet done any good in the world it is too late now to make a beginning of usefulness. Still everyone looks forward under Providence to attain that stage of life, but how rare to find a man who in the first flush of manhood has undertaken the work of God in a particular spot, still discharging his sacred functions in the same place after fifty winters have scattered their snows upon his honoured head. Yet such is the privilege of the Rev. John Bond, M.A., of Wadham Coll., Oxford, for it was in 1826 that the Lord Chancellor, the Earl of Eldon, bestowed the vicarage of Weston upon the son of his old friend the Rector of Tyneham Dorset and Prebendary of Bristol. That son has seen his patron go down to the grave and his father follow him at the advanced age of 94 years. From his quiet vicarage on the boundary of the city of Bath, what changes has he watched in the Church and in the world. What a revolution in the administration of justice from Lord

Eldon opposing all reform to Lord Cairns completing the reorganisation of the entire judicial system. And in the law itself what changes. He has seen the abolition of slavery and the whole agitation which led up to the repeal of the Corn Laws, he has seen the first Reform Act passed and the People's Charter propounded, as he has seen the last Reform Act and the Ballot become the law of the land. He can look back upon the introduction of the poor-law system, upon the birth of the Committee of Council for Education, and now has beheld its fruition in the Elementary Education Act. Socially he has witnessed the development of the penny post from its establishment, and the Liverpool and Manchester Railway was opened in the year of his presentation, so his memory can conjure up the image of that forerunner of locomotives the Comet, as that perfection of power and speed the Flying Dutchman sweeps daily on his roaring way along the opposite side of the valley. Equally complete are the changes which that same fifty years has seen pass over the Church. Their commencement saw the last remnant of the Clarendon code, the Test and Corporation Acts repealed, and in the following year that great stride in the development of religious liberty, the Catholic Emancipation Act became law; in later days the abolition of Church Rates and the University Tests have brought us on to the Burials Bill agitation. Of the revival of life and energy in the Church and the enlightenment which has come to us in all matters

connected with the worship of the temple, Weston Church itself compared with the church building of living architects is a lasting monument. Built in the early years of Mr. Bond's ministry it seems separated from the art notions of to-day. by an impassable gulf.

During all these fifty years so fraught with change in every department of human life, the Rev. John Bond has faithfully and unobtrusively fulfilled from day to day his sacred round of duties in the parish of Weston. Those who were aged when he came have passed away, their last hours smoothed by his ministrations, and those who were young fifty years ago have lived their lives side by side with his, and have heard his voice Sunday after Sunday in the beautiful liturgy of our mother Church—the same voice that, as one by one the reaper Death has put in his sickle among that ever-thinning band, has recited the solemn order for the Burial of the Dead. Those who form the younger generation which has sprung up since his advent, have from their earliest years known and honoured the estimable qualities of the Vicar of Weston, and now teach their children the same lesson of reverence for their venerable pastor.* So he now presides over the village beloved and respected by all like one of the patriarchs of old,

* As an instance of the little acts by which this respect it gauged I am informed by a lady "that during the enlargemens "of Weston Church many years ago the vicar greatly endeared "himself to his parishioners by sitting up in the churchyard "through the night to see that the graves which had been "uncovered were not disturbed."

and he deserves the position for his energies have ever been devoted to the good and the improvement of the parish. Weston when he came to it was simply the washhouse of Bath, and without disrespect to those who carry on the business in the present day I may say that then the women only worked during the week, the men on Saturday when they took the baskets home, and then on Monday there was a general orgy with the proceeds. The opening up of a good road from the city and the building of a number of handsome villas in this beautiful neighbourhood has converted it into one of the fashionable suburbs of Bath, and to aid in the change which has thus been effected the Vicar's labours have never been lacking. In the management of the schools he has been as active as in their extension he has been munificent. Another good work with which he has been associated has been the bringing a good supply of pure water into the village.* Perhaps the most striking monument of the tact and success with which he has worked in the village is the existence of a Workmen's Club in a most flourishing condition, self-governed yet possessing in the Vicar its respected president, whose services in its organisation were acknowledged by the presentation of a silver inkstand in April, 1862. He not only built and founded the Club but

* Weston however is particularly fortunate in having many residents who take an active interest in its welfare, and to Colonel Grant of Penhill belongs the chief praise of this peculiarly difficult work.

purchased the ground on which it stands. Except to countenance by his presence the meetings of the religious societies he has not mingled in the affairs of the city, but his good work in his own parish has not been overlooked by his Diocesan, and the titles which he holds of Prebendary of Wells and that of Rural Dean which he recently resigned, show that he is honoured in the Palace at Wells as in the cottages of Weston. If it is not impertinent for me, who am merely a Rambler and unconnected with the parish, to make the suggestion, I would hint that the celebration of his jubilee is a marked and rare opportunity for his parishioners to testify their affection and regard for him, which they should not allow to pass unheeded by.

It follows from the foregoing that it was with peculiar sensations of interest and sympathy that I joined in the Sunday morning service at Weston Church. Prayers were read by the curate, the Rev. R. Hayes Robinson, an eloquent preacher whose published volume of sermons I have read with pleasure. He has many friends in Bath who rejoiced in his recent return to the parish after some months' interval of other duties. The singing, though the choir and organ are raised in a western gallery, was very hearty and cheerful. The service was read throughout, but the Gloria Patri, where it occurs in the Litany, was chanted as at the end of the Psalms. The first hymn, taken from the Psalms and Hymns of the S.P.C.K., was—

Fountain of good to own Thy love
Our thankful hearts incline,
What can we render, Lord, to Thee
When all the worlds are Thine?

The Communion Service was taken by the Vicar who read the decalogue in a very touching manner, and with some difficulty. The hymn before sermon was—

Lord, as to Thy dear cross we flee
And plead to be forgiven,
So let Thy life our pattern be
And form our souls for heaven.

The Vicar in his black gown then ascended the pulpit and delivered a very excellent sermon on the parable of Lazarus, concluding with an earnest appeal on behalf of the Bath Royal United Hospital, a noble institution which deserves all the support it gets, and more. His text was Luke xvi. 19—21; — "There was a certain rich man "which was clothed in purple and fine linen, "and fared sumptuously every day: And there "was a certain beggar named Lazarus, which was "laid at his gate full of sores, and desiring to be "fed with the crumbs which fell from the rich man's "table; moreover the dogs came and licked his "sores." After sketching the story of the parable, he said it might appear at first sight to flatter the poor at the expense of the rich, but nothing could be more mistaken. If God sent wealth it was no sign of happiness, if God sent poverty it was no merit to endure it. All our Lord's teaching went to show that moral worth supplied the standard by

which we were to be tried. He told us that some positions were more exposed to danger than others and that the possession of riches was one of these, for He had said, "How hardly shall "they that have riches enter into the king-"dom of heaven." There was one circumstance in the parable which should not be overlooked, there was one man with Lazarus richer than the rich man himself. It showed that God did not mean riches were to be renounced or Abraham would not be where he was in the narrative. But then riches were not to him his good things, he lived by faith, and regarded this world not as a resting place but a preparation for the world to come. It was the rich man's want of Abraham's faith, not his riches, which placed him on the other side of the impassable gulf that separated them for ever. What was the rich man's sin? Surely the selfish enjoyment of the things of this world without reverence for the wants of others, and without a sense of responsibility as the steward of God's manifold benefits. That duty to care for the orphan and the widow fell not only upon those whom the world called rich, but upon all who were able to enjoy life, who had its comforts if not its luxuries. Without being absolutely rich it was possible to commit the sin of this rich man. The same lesson was taught throughout the Scriptures which were more explicit upon this than upon any other point, and our Saviour had taught this duty not only by precept but by example, for "He who was rich, for our sakes became poor

"that we by His poverty might become rich.' During the period of His ministry upon earth He went about doing good, and at last laid down His life not only for His friends but for His enemies. The duty would not be barren of good result to those who practised it, God was not slow to remember it, for as our Lord said, "Whosoever "shall give unto one of these little ones a cup of "cold water only in the name of a disciple, verily "I say unto you he shall in no wise lose his "reward." No one could have persevered long in a course of charity without finding that a course of good did bring its blessing. Look at the barrel of meal and the cruse of oil of the widow who entertained the prophet Elijah, that miracle was emblematical of the result of a liberal distribution of the world's goods—"There is "that scattereth and yet increaseth." "The poor "shall never cease out of the land; therefore I "command you saying, Thou shalt open thine "hand wide unto thy brother, to the poor and the "needy in thy land." It did not appear that before the Gospel hospitals or infirmaries existed in the world, but now they existed in every Christian country, and they were thankful that their land was pre-eminent in the good work. Their own neighbourhood was specially rich in such institutions and to one of these he had to call their attention. He proceeded to give some facts respecting the history and position of the Hospital, and spoke warmly of the instances they had in the parish of its good work. The

subject of the service for Quinquagesima Sunday is Charity, and at the conclusion of his sermon the preacher read the beautiful collect for the day, "O Lord, who hast taught us that all our doings "without charity are nothing worth; Send thy "Holy Ghost and pour into our hearts that most "excellent gift of charity, the very bond of peace "and of all virtues, without which whosoever "liveth is counted dead before Thee."

As I have mentioned incidentally above, I do not find much to admire in the church itself. The only portion of any value is the tower, a small plain one of the 15th century, which contains six bells. Five of these are blank, but the following extract from the churchwardens' accounts shows that "Thomas Bilbie cast all wee :"—

"Be it remembered in November 1739 Weston six old bells was taken down and caryed to Chewstoke and new cast by Thomas Bilbie for forty pounds. He added 100lbs. of new metal for five pounds. The new bells was fetched in February 1740, in two wagons by men and boys, it being a hard frost. Hanged by John Bush, John Terrell for £20. Wm. Cheyne Rector."

On the seventh bell we find

THOMAS · SCUDAMORE : GENTLEMAN : AND MR.
THOMAS · PECKSTONE · CHURCHWARDENS :
1739 : T : B.

The rest of the Church originally consisted of a nave and chancel in unison with the tower. About forty years ago however it was unfortunately found too small for the wants of the growing parish, and was accordingly rebuilt by Mr.

Pinch at a time when the art of churchbuilding was lost. If proof is required of this statement, it is sufficient that at the time their power of describing a church ended with the epithet "neat," or when they waxed enthusiastic they would say that a chancel (save the mark!) such as those at Weston and Twerton was "beautifully plain "and chastely neat, and ascended from the nave "by three steps." This church of Weston, like Twerton, is a rectangular building with north and south aisles, and with a sort of eastern bay for the sanctuary. The aisles are separated from the nave by long slender columns and the tracery of the windows and the roof of the sanctuary suggest a builder whose only knowledge of mediæval work was derived from the details of the Bath Abbey. The roof of the church is of wood, embossed and painted oak. There is of course a western singing gallery but this is the only church I have yet visited which retained at the front of it a cushioned desk for the parish clerk who joined sonorously in the responses, gave out the hymns and started them by reading the first line.* On the panel of the gallery the royal arms

* With regard to the services at Weston, an "Octogenarian," writing to me has carried my thoughts back seventy years, for he says, "I constantly attended the services there the first ten "years of my life. At that time, to the best of my memory, "the officiating clergymen were named Chapman and Wilkins. "The clerk I well recollect, of the name of Brook—a tailor "residing in a very old tenement at the east end of the village. "Himself and family were the choir, and on festive occasions "invariably favoured us with 'Ye boundless realms of joy,' "delivered with stentorian power."

is carved. There are high closed pews and the pulpit and reading desk are of the same period as the rest of the church, as is the font, which was the gift of P. B. Duncan, esq.

The only stained glass is in the east window

TO THE HONOUR AND GLORY OF GOD AND IN MEMORY OF CHARLES BATSFORD AND JOHN HOME, A.D., 1860.

It was inserted by the widow of "Charles Batsford "esq., who departed this life," as his tombstone here says, "Sept. 30th, 1857, aged 76," and of Major-General John Home, H.M. Indian Army, who "departed this life April 12th, 1860, aged 72." It is by Waile of Newcastle, in eight lights, containing the figures of the writers of the New Testament—SS. Matthew, Mark, Luke, John, Peter, Paul, James the Greater and Jude. The foundation stone was laid on the 5th of August, 1830, by the Bishop of the diocese, Dr. Law, who consecrated the building on the 8th of June, 1832, and preached from Lev. xix. 30 :—"Ye shall keep "my sabbaths and reverence my sanctuaries: I am "the Lord." On the first Sunday in January, 1867, the church was first lighted with gas and a third service instituted, when the seats which are otherwise appropriated are all free. The cost of the fittings and of the extra service was defrayed by the Vicar.

The parish of Weston is an extensive one; bounded on the east by the city of Bath and on the south by the river which separates it from Twerton and Newton S. Lo, it touches on the

west Northstoke and Kelston, and on the north Coldashton and Bitton. So it is that Lansdown, the scene of the famous Parliamentary battle between Waller and Bevil Grenville, whose valour on the fatal field a monument commemorates, is within the parish. It is also to be noted that the Via Julia took its way through Weston. Diverging from the Via Badonica near Walcot Church it passed up Guinea lane and Cottle's lane, which local authorities with more wisdom than is generally displayed by euphony-hunters, have re-named the Julian road. Pursuing the course of the present Weston road it passed out of the village along the Northstoke lane. Lansdown has still the remains of ancient military works, and so the parish is as dear to antiquaries who once placed the site of Arthur's battle of Mons Badonica here, as to those elucidators of Clarendon who study the more certain engagement of the Civil War.

The Abbey of S. Peter Bath appears to have held Weston from very early times. Gervase of Canterbury states that the first abbot after King Edgar's expulsion of the secular canons was Elphege, a man of good family, who was born in this parish in 953. He entered the monastery of Derehurst but finding its discipline not strict enough he came to Bath; equally dissatisfied there he retired to a hermit's cell which he set up, and his ascetic life here is dwelt upon with delight by monkish chroniclers. The reputation of his holy life induced many to join him as disciples, and in course of time he found himself

at the head of a large body of monks whose temporal needs were supplied by the gifts of the nobility who flocked to him for spiritual advice and comfort. Elphege however having established a set of rules appointed a prior to govern his disciples and remained himself in deep seclusion, but abuses having crept into this holy society, a love of eating and drinking and other excesses occupied the place of meditation, and it is admiringly recorded that Elphege was awakened to this state of affairs and summoned to rectify it by a miraculous visitation from heaven. We have no reason to doubt that personally Elphege lived a pure and holy life, but we must not forget that he occupied such a position in the great and fierce struggle in the English Church which established celibacy as the rule of the clergy down to the Reformation that he was chosen by the victorious party to occupy an office which was the seal and mark of triumph. The men who wrote of the married clergy as "those abominable wretches who keep "wives," and who to gain their end connived at such an infamous trick as Dunstan's sham miracle at the conference at Calne, can have little in common with our modern ideas. Elphege however was a notable churchman in his day, he succeeded S. Birstan in the see of Wilton, and in 984 was translated to Winchester. In 1004 or 1006 he was advanced to the Archbishopric of Canterbury and was slain by the Danes at Greenwich in May, 1012. He was subsequently canonised and S. Elphege is one of the most notable saints of the

Saxon calendar. Ethelred II. by his will in 984 left land at Weston to the monks of Bath, and in Domesday we read—"The Church "itself holds Westone." There is another entry, "Ernulf de Hesding holds of the King Westone. "Edric held it in the time of King Edward and "gelded for five hides." This Ernulf was one of the Conqueror's attendants. How he parted with his property is not known, but in the following reign we find his five hides to be the property of John de Cadurcis or Chaworth, who sold them to the famous John de Villula. By him they were in 1106 bestowed upon the monastery which by this gift, subsequently confirmed by Archbishop Theobald, became possessed of the entire parish, and remained so until the Dissolution. The whole of the parish then fell to the Crown and by an Act of Parliament of 1548 it was confirmed to the king.

At the time of the Dissolution the rectorial tithes were leased to Richard Cox at £4 per annum and in 1563 during the lease of a descendant of his they were granted by letters patent to William Horne, who sold them to John Harington of Kelston. He conveyed them to trustees for the benefit of the Vicar of Weston, out of his charitable and pious intention to provide a better accommodation for the said Vicar and to encourage him to be resident in the parish, that being the condition of their enjoyment. There appears also to have been a rectory of Lansdown, which as all belonged to the monks did not receive separate

mention in the survey of 1534. On November 10th, 1551, King Edward VI. granted by letters patent the advowson of the rectory of Lansdown with power to appropriate it in as full a manner as had before been done by the prior of Bath during his occupation and, also the manor and appurtenances of Lansdown, subject to a rent of £4 which had been reserved by the monastery of Bath, together with the manor of Woolley to Edward Tynes, Lord Clynton and Saye, Lord High Admiral of England, who in the same year sold it to Sir Richard Sackvyle, and the power of appropriation having been acted upon the rectory is now extinct. The rent of £4 was purchased of Queen Elizabeth by Thomas Kerry in 1602, he had previously acquired Sir Richard Sackvyle's interest. The manor and demesne of Weston was at the Dissolution leased to Richard Apprice for 70 years. The name of the park in which were 32 ox feedings let with the farm of Weston, is still preserved in the name of the down on Lansdown which now forms part of the racecourse, and near the road leading from Weston to Lansdown is a spring called the park spring. In 1617 James I. granted the manor and land, with the exception of the mill, for 99 years to trustees for the benefit of his son Charles, who on 13th May, 1628, in the fourth year of his reign sold it with other property to the Corporation of London, subject to a fee farm rent which was sold in August, 1671 to Sir Walter Long; he bequeathed them to Sir Philip Parker who took

the name and arms of Long in 1708. About 1759 they became the property of the Oliver family, who also held the manor and part of the demesnes. The park was purchased in 1690 by Mr. Blathwayt, Secretary of State to William and Mary, of Mr. Wildy; he also acquired other lands on Lansdown by purchase from other persons about the same time, and in 1701 he bought the manor and farm of Lansdown of Mr. Sheppard. His descendant, Capt. Blathwayt of Dyrham Park, is now the chief landowner in the parish.

The monks of Bath of course appropriated the Rectory of Weston and according to invariable custom appointed a Vicar to do the duty. The presentation since the Dissolution has through all the changes in the ownership of the property remained vested in the Crown.

When fairs were the great markets of the land, Lansdown Fair was a very important celebration. Edward in 1304 granted to the monks of Bath the right to hold two fairs, one at Holloway on the 3rd of May, and another at their grange of Barton, whose former existence the name of Barton street, Bath, commemorates. This fair was subsequently removed by the monks to Lansdown and held on S. Lawrence's day, August 10th, on the road near the old chapel of S. Lawrence, now desecrated. The chapel, of which only a window remains as part of the modern building Chaple farm, was anciently a sort of hospice for the pilgrims to the famous shrine of S. Joseph of Arimathea at Glastonbury. It must not be for-

gotten in reading the history of the English monasteries that in their time they supplied the place of the Poor-law system as well as of hotels. That persons of distinction when on journeys rested at monasteries and the results that often flowed therefrom have previously been mentioned in relating the origin of the priory of Monkton Farley. The right to hold the two annual fairs seems to have been attached to the prior of Bath as lord of the hundred of Barton or Bathforum. This hundred was granted by James I. to Sir Richard Grabham, Knt., and he sold it in 1611 to John Winchcombe. It was sold by his executors in 1679 to John Harington, of whom it was purchased by Robert Long and then descended to the Olivers in the same way as Weston manor. In 1704 Mr. Blathwayt became lessee under the lord of the manor of Weston and Bathforum of Lansdown Fair, and at the same time obtained a grant from the Crown to hold it on a second day The fair is now confined to one day, and only sheep, oxen and horses are brought to market, the supply of cheese, which was a feature of the fair in the early part of the century, being discontinued.

The visitor to Weston Church from Bath now after passing through the Royal Victoria Park, proceeds round a pretty drive on the north side of the Locksbrook valley, and thence by the range of well-built and really handsome villas, to describe which collectively the name of Weston park has been revived. These villas are charmingly situated and their approach is alike

pleasant and convenient, the drive to them being nearly level. These circumstances have combined to make Weston one of the most fashionable suburbs of Bath, and it is distinguished from being a portion of the city in only one respect, that as yet it is not included within the borough bounds. But in the early part of the century to which I have referred this road round the Locksbrook valley was simply a footway in continuation of an ancient right of way across the Commons estate and as the villas were not, neither was the road in front of them, but there was a narrow lane through the fields between two high walls, which went past Weston grove and came out by the Crown, in those good old days a noted hostelry much resorted to by the citizens in default of evening service at the church. The way to drive to Weston then was along the Weston road, where a rubble wall preceded the open railings which the Freemen have now built at the foot of the High Common, and right round past the manor house and out into the middle of the village. Weston was then a secluded spot and when Bath was crowded with the votaries of fashion it was a favourite rural walk. Egan says, "In the spring "part of the season it may be viewed as a grand "promenade, and is well frequented by most of "the fashionable company in the city. It is not "only attractive from the shortness of its distance "but it should also seem that the road to this "interesting village being on level ground accounts "for its proving such an agreeable and pleasant

"walk." But not only did the ladies and gentlemen of the last century find this a pleasant direction for their afternoon rambles, but when their longer journey of life was over the graveyard of Weston was a favourite resting place for their earthly remains. Until the establishment of burial boards this was a most fashionable burying-place and I suppose that nowhere else, except within the walls of the Abbey, do we get such a flood of information as to the class of people who frequented Bath and died in Bath when its Assembly Rooms were the head-quarters of Fashion. Gray's "Elegy" would certainly not apply to Weston churchyard, though "each in his narrow cell for ever laid" the peer of the realm is reduced to an absolute level with the "rude forefathers of the hamlet," except perhaps that his lordship's relatives have set up over him a palpably exaggerated and untrue epitaph. But without indulging in cheap morality upon the complexion to which we must come at last, and without discussing the irritating question how far monumental lies can be regarded as white lies, there is much to interest in a study of these tombstones.

To go back then before the time of which I have just been speaking the oldest tomb is one of the 12th or 13th century, dug up in 1830 in making the foundations for the chancel and now removed to the Vicar's garden—why? On it is the usual cross and the following inscription :—

GALTERIUS : TVMVLO : REQVIESCVT. : OSSA : SVB : ISTO
QVI : FVIT : ANTISTES : H : DV. : FVIT : IPS : SVPSTES

The oldest monument existing in the church is now under the tower on the east side, it formerly was placed on the south wall of the nave. It consists of an arched recess in which is a half length figure, robed, with its right hand resting on a skull, beneath which is the date 1642. Below is the inscription :—

NEAR UNDER THIS LIETH THE BODY OF ARTHUR SHERSTONE
LATE ONE OF THE ALDERMEN AND SOMETIME MAYOR OF THE CITY OF BATH WHO DEPARTED THIS LIFE MARCH 19TH, 1641, AGED 42.
VIRTUS POST FUNERA VIVIT.

William Sherstone was the first Mayor of Bath under the charter of Queen Elizabeth, and represented the city in Parliament from 1596 to 1620. He was at the time tenant of the Grange of Barton, of which his family subsequently became owners, and he did a good stroke for himself by causing this estate to be included for the first time by the charter in the city bounds, as well as the property of the Priory on the south of the city. It is also said that the Queen herself was for one night a guest at his residence, Barton House (John street). Arthur Sherstone was Mayor of Bath in 1632.

Many other civic dignitaries also repose in Weston churchyard, far from the din of the Council chamber or the convivialities of the Banqueting room—in old days more than an empty name. On the south side of the tower is a white altar tomb to one of these and his family. The inscrip-

tion though lengthy I transcribe in full for its quaint style of narrating the history of his family, or as much of it as the church keeps record of:—

IN A VAULT BENEATH ARE DEPOSITED THE REMAINS
OF THURSBY ROBINSON
ALDERMAN OF BATH OBT. 1755; ALLY HIS DAUGHTER
OBT. 1756 UNMARRIED;
ALICE HIS WIFE OBT. 1759; GILES JONES, ESQ., WHO
MARRIED ANN DAUGHTER OF
THE ABOVE THURSBY AND ALICE ROBINSON OBT. 1769
ANN OBT. 1781;
MARY WRIGHT WIFE OF HENRY WRIGHT, ESQ.,
SECOND DAUGHTER OF T. AND A. ROBINSON,
OBT. 1787; HENRY WRIGHT, ESQ., OBT. 1794; THOS.
WEST WHO MARRIED
MARY SECOND DAUGHTER OF H. AND M. WRIGHT, OBT.
1806; ANN PHILLOTT WIFE
OF CHARLES PHILLOTT, ESQ., THIRD DAUGHTER OF H.
AND M. WRIGHT, OBT. 1806;
CHARLES PHILLOTT, ESQ., OBT. 1831; E. H.
CRUTTENDEN, ESQ., WHO MARRIED HARRIET ONLY
SURVIVING CHILD OF GILES AND ANN JONES
OBIT. 1832;
MARY SECOND DAUGHTER OF HENRY AND MARY
WRIGHT MARRIED FIRST TO THE ABOVE
THOMAS WEST
AND SECONDLY TO THOMAS BROOKS, ESQ., FORMERLY
OF BEDFORD SQUARE LONDON OBT. 1834;
ALSO SEVERAL CHILDREN WHO DIED YOUNG

At the end of the tomb :—

IN MEMORY OF THOS. BROOKS, ESQ.,
LATE OF GAY STREET BATH
WHO DIED
APRIL 28TH 1838 AGED 88.
ALSO OF
HENRY LAWSON ESQ., F.R.S.
LATE OF LANSDOWN CRESCENT BATH
WHO DIED AUGUST 22ND, 1858, AGED 81.

Though the name is no longer found in our midst the name of Phillott occupies a high place in civic annals. Contemporary with the closing years of the above Charles Phillott in the body corporate, Johnson Phillott was a Common Councillor and Joseph Phillott, who held the office of Mayor in 1811, was an Alderman, while Alderman Charles Phillott himself had been elected Chief Magistrate in 1797, 1805, 1814 and 1823. The last Master of S. John's Hospital, which now lies under the upas shade of the Court of Chancery was Rev. J. Phillott. The memory of another member of the old Town Council whom many now living recollect, who died an alderman of Bath and a magistrate for the city and county, is preserved by the simple inscription—

GEORGE KITSON OF BATH, ESQ.,
DIED JUNE 13, 1859, AGED 78.

John Kitson was Mayor in 1817 and George Kitson held the same office in 1832. In another part of the churchyard is the grave of a much respected alderman for Lyncombe and Widcombe in the reformed corporation. His name is still

respected in our midst in the persons of the living representatives of

GEORGE SHAW
DIED SEPTEMBER 28TH, 1856, AGED 68.
HE RESIDED THROUGH LIFE IN BATH, HIS NATIVE CITY,
OF WHICH FOR MANY YEARS HE WAS AN ALDERMAN AND PROMOTER OF EVERY GOOD OBJECT.

A remarkable character lies buried in Weston churchyard in the person of Samuel Purlewent, who died July 30th, 1792. He was an attorney of great professional esteem and eminence, and though when he died was residing in Lincoln's Inn he had formerly lived in the city of Bath. He seems to have anticipated the objections which many in these days entertain to the forms and ceremonies of funerals, and in consequence made the following provisions in a remarkable contribution to the collections of curious wills :—

Samuel Purlewent, late of Lincoln's Inn, in the county of Middlesex, esq., deceased, proved November 19, 1792.

It is my express will and desire that I may be buried at Weston, in the county of Somerset, if I die there, if not to be carried down there (but not in a hearse), nor will I have any parade or coach to attend upon me, but let me be carried in any vehicle, with all the expedition possible to Bath, so as the same does not exceed the sum of £25, and when I arrive there, I direct six poor people of Weston do support my corpse to the grave, and that six poor women and six poor men of Weston do attend me to the grave, and that I may be buried at twelve at noon, and each of

them to have half-a-guinea: and I hereby order and direct, that a good boiled ham, a dozen fowls, a sirloin of beef, with plum puddings may be provided at the Crown, in Weston, for the said eighteen poor people besides the clerk and sexton. And I allow five guineas for the same: and I request and hope they will be as merry and cheerful as possible, for I conceive it a mere farce to put on the grimace of weeping, crying, snivelling and the like, which can answer no good end, either to the living or dead, and which I reprobate in the highest terms.

CODICIL.

I desire that after I am buried, there be a cold collation provided at the public-house, a sirloin of beef, potatoes, and a fillet of veal, with plenty of good ale, where I hope they will refresh themselves with decency and propriety. No friends or relations whatever to attend my funeral.

He was one of the Freemen of the city, and the *Bath Herald* in noticing his death says:—"The "late Mr. Purlewent was so strenuous an advocate "for the Freemen of this city, and to the last, so "zealous of having their property improved by "building, that in the codicil to his will he has "bequeathed to the Committee of Freemen a gold "ring each; and eight guineas, to be expended on "the 29th of May annually, viz., three guineas for "a dinner and the remaining five to be distributed "in ale and cakes to such Freemen as may peram-"bulate the Commons in procession on that day, "until their object be attained." These memorial rings referred to were very pretty, and some of them are still in existence.

The physicians have always occupied a more than usually important position in the city of Bath and in the old time they ruled the body corporate. One of the most respected of the numerous writers on the Bath waters was a member of the Oliver family, once lords of the manor of Weston. Though honoured with a monument in the Bath Abbey, he was buried in the parish church as the following tablet therein testifies—

Near this place interred lie the remains of William Oliver, M.D. F.R.S. of the city of Bath; where near forty years he practised physick, with great assiduity and reputation. He was not only eminent in his profession: worthy of remembrance were his many good qualities: an habitual probity and benevolence of heart, an exalted love of truth and virtue (cultivated by bright natural endowments) characterised his sentiments and manners, and gained him esteem and favour with the good and honourable, thanks and blessings from the needy and distressed, the certain objects of his ordinary care and ministration. His death was a publick loss, most sensibly felt by those who, in the private and most endearing connections of life, lament the affectionate friend, the tender and indulgent parent, the candid, entertaining and instructive friend. Born at Ludgvan in Cornwall, Aug. 4, 1695. He died at Bath March 17, 1764.

He was the author of several medical treatises and of the recipe for the biscuit bearing his name which is reckoned among the specialities of Bath. He has also enduring fame as one of the earliest

friends of the Royal Mineral Water Hospital, or the Bath General Hospital as it was called when he was elected the first physician to the institution. An interesting painting in the Board room shows him and Mr. Pearce, surgeon, examining the first patients. With him are buried several other members of his family as the gravestone testifies. I give it *verbatim et literatim*, for it is a curious production containing errors which cannot be charged upon the stonemason. It is interesting to speculate what knowledge of Latin the individual possessed who constructed an active form for *morior*. The inscription runs :—

HOC SAXUM TEGIT
OLIVERIORUM
RELIQUIAS
R I P.
GULIELMUS OLIVER, M.D., F.R.S.
MORTUIT MAR. 17TH, MDCCXLIV.
I.E.
MRS. PRINGLE.
MRS. OLIVER.
MRS. SPRAGG.
THOS. H. OLIVER.
LORD OF THE MANOR OF THIS PARISH
OF MOST RESPECTABLE AND BLESSED MEMORY
DIED MARCH 7TH, 1870. AGED 79.

On the south side of the chancel is a tablet to the memory of another physician—

NEAR THIS PLACE ARE DEPOSITED THE REMAINS OF
GEORGE CHEYNE, M.D. HE DIED THE 13TH OF APRIL,
1743. AGED 72.

We find that William Cheyne, M.A., was Vicar

of Weston from 1737 to 1767, and is buried in the churchyard. Another medical man and author is honoured with a Latin inscription within the church—

M. S.

JOANNIS CLARK SCOTE M D ET COLL REG
EDIN. SOI. ARTIS MEDICINAE, QUAM
STUDIIS SUIS EXCUTIAM SCRIPTIS
ILLUSTRATAM NEC TRIGINTA ANNOS FELICISSIME
EXCERCUIT PERITISSIMI MORTEM OBIIT ANNOS
AETATIS LXII. SALUTIS MDCCCV

Another tombstone in the churchyard bears the name of Edward Percival, M.D., who died at Bath in 1831, aged 68. He was the son of Dr. Percival, a distinguished physician of Manchester.

I have previously spoken of the sincere interest which the residents of Weston take in the welfare of the parish; in these days of centralisation the spirit of local attachment cannot be too highly praised, and therefore I would introduce one or two epitaphs which show long and faithful discharge of public duties. The name in the following inscription is that of a family of long standing in Weston, and of which there are several branches in adjacent parts of the district, the zeal for the Church of our fathers which is therein testified, ought to be recorded—

JAMES TRICKEY,
WHO DIED SEPT. 11TH, 1861, AGED 75.
HE WAS FOR 35 YEARS CHURCHWARDEN OF THIS
PARISH.

Near to the back of the National Schools will be

found the gravestone of a clerk of long service, upon which is a quaint rhyme playing upon the nature of his calling—

DANIEL MAGGS,
30 YEARS CLERK OF THIS PARISH,
DIED OCTOBER 30TH, 1796, AGED 56.
HERE LIES AN HONEST CLERK, IT'S SAID
HE DID GET HIS LIVING BY THE DEAD,
COULD RING A KNELL AND SING A STAVE,
HAS FOLLOWED HUNDREDS TO THE GRAVE,
TILL HIM CHRIST SHALL CALL TO RISE AGAIN
AND NEVER MORE TO SAY AMEN.

The quibbling jests of the gravediggers in "Hamlet" express in their degree with the keenness of Shakespeare's master-observation a certain quality of the national mind which it is necessary to examine in any consideration of the nature of the English sense of the humorous. An anecdote which I have heard respecting a former sexton at Weston Church goes to show that this particular form of wit is yet characteristic of the same class as in the reign of Queen Elizabeth. The sexton in question was unfortunately, like many thousands of his fellow-countrymen, addicted to drinking and it happened that on the morning after one of his bouts that he had to dig a grave. When he had nearly builded "the house which "shall last till Domesday," and was standing down in the hole he had made, it chanced that the Vicar passed by and cries the sexton to him, "Do "you not say sir that the Bible is never wrong?" "Certainly the Bible never errs." "I think I can

"show you, sir," pursued the rustic wit, "that it "sometimes makes a mistake." "How so?" "Does "not the Bible say 'there is no repentance in the "'grave,'" he persisted. "It does," responded the Vicar, and "rightly so." "Then sir, I think it's "wrong for once," exclaimed the triumphant sexton, "for I got drunk last night and I'm re-"penting it in the grave now, for I've had a "splitting headache all the morning!" Whether the sexton learned therefrom not to get drunk again deponent sayeth not.

So large a churchyard as Weston is not without its specimens of doggerel rhymes. The following lines which here bear date 1809 are frequently met with I believe in village churchyards, and seem to have been so highly respected that their meaning was not always considered, as on one gravestone that I have read of, though not in Weston graveyard, after the words "died suddenly" are the lines—

In the cold clay we rest with joy,
From care and labour free,
When Christ doth call then rise we shall
And death no more shall fear.
No heart can think no tongue can tell
What I endured when I lay ill,
A long and painful time had I
Till death had gained the victory.

Of John Crewe who died in 1791 we read—

The soul we hope to heaven is fled,
The body sleepeth with the dead

Till Christ shall call to unite
To meet Him in the realms of light
To live with Him eternity.

The following lines were set up in 1819 apparently as a homily upon the use of profane language—

Her profitable life was closed at 81,
Her valued relics lie beneath this stone
Beneath the path she so oft hath trod
To aid Thanksgiving in the House of God.
Remember well the kind advice she gave
And that tribute to her peaceful grave
That wisely council'd and council'd o'er again
That ne'er thou takes God's sacred name in vain,
Her life to thee a sacred moral will impart
That true devotion doth amend the heart,
Like her be innocent from the great offence
Then trust to God and his omnipotence.

Of a far different order of merit is the following epitaph on Ann Dore, who died January 27th, 1780, aged 13 years—

Undeck'd by sculpture's trophies gay,
This stone no flattering tale shall tell,
Of her who claims this simple lay
Of her who fills this narrow cell—
Save that in beauty's early bloom,
The path of innocence she trod,
Save that her childhood found a tomb,
Save that her spirit rests with God.

The lines are anonymous but I am told they have been set to music by Calcott.

The monuments at Weston have not all of them

I am sorry to say been treated with the respect they deserve. For the dilapidation of railed tombs the representatives of the deceased are responsible, but nothing can excuse the authorities for paving their pathways with the gravestones. It is an insult to the relatives of the dead, a violation of decency which should not be practised upon the humblest parishioner, though the irritation of the archæologist is naturally embittered when he finds that memorials of interest and importance are thus exposed to the rapid obliteration of traffic and weather. I discovered on the footway on the south of the church the gravestone of "Samuel Goldney of the city of Bath, who "died 10th of June, 1779, aged 45 years," a member I suppose of the ancient family of clothiers at Chippenham. Not far to the left of this is a tomb with the name of "Tarrant," and date "1825." On another, split down the middle, I read the name of "Ann, wife of "W. W. Fitzthomas Burke, daughter of Sir John "Brid . . . Bart," and all the rest was blank. Another stone, dated 1796, had been erected by Mary Countess of Sudeley, to the memory of Margaret Pearson, apparently a servant, but the rest was obliterated. On another I traced the name "Sheppard" and the date "1798," and I suppose it is a member of the family which formerly held property in Weston, but the work of destruction has been too effectually done for me to glean more. There is yet another flagrant instance of neglect. Collinson records that in the

old church there was a stone in the chancel floor on which he read—

HERE REST THE REMAINS OF THE MOST REVEREND AND
HONOURABLE WILLIAM CARMICHAEL
LATE LORD ARCHBISHOP OF THE SEE OF DUBLIN
PRIMATE OF IRELAND AND METROPOLITAN.
HE DEPARTED THIS LIFE DEC. 15TH, 1765, AGED 63.

This stone is now in the churchyard on the north side the tower, part of it smashed by a gutter course, though enough of the lettering is left to identify it with the above. There are several other clergymen buried in the churchyard. An interesting inscription is that to the memory of

REV. WALTER HARTE, M.A., CANON OF WINDSOR,
RECTOR OF CREED, VICAR OF ST. AUSTELL, CORNWALL,
WHO DIED AT BATH, JAN. 1774 AGED 67.

Here lies from human cares secure and freed
A blameless saint, an Israelite indeed,
Who like kind Tobit with assiduous care
Interred the poor or made the poor his heir,
Who sought not wealth with luxury to supply,
From Kempis learned to live, from Christ to die,
His life well spent bore other fragrance from the tomb
So pure an incense yields a rich perfume.

A marble also records that "Hic sepultus est "Jacobus Barclay A.M. ecclesiæ de Ildesley in "com. Berc. rector et Vindsoriensis prebendarius, "obt. 29° Dec. A.D. 1750, ætat 72." We also find the grave of "The Rev. Edward Vaughan, D.D., "for many years chaplain to the British factory at "Hamburg, who departed this life 19th April,

"1787, aged 86 years," and of "the Rev. Richard "Temple, Rector of Longbredy, in the county of "Dorset, died 5th April, 1797, aged 64."

William Falconer's "Shipwreck" is regarded by critics as the only poem in the language, Byron's beautiful stanzas notwithstanding, which adequately describes the horrors attending the destruction of a vessel by the sea, and they say this is because other writers, whatever their natural merits, do not write from experience, whilst Falconer in his own words was

> Too severely taught by cruel fate
> To share in all the perils I relate.

It is therefore remarkable that though he once escaped he should after all perish at sea, being lost with the crew of the *Aurora* frigate in the Mozambique Channel, as if the waves would not be denied their destined prey. His widow is interred in Weston churchyard as are other members of the family whose descendants are still resident in Bath. Mrs. Falconer's grave says—

> IN MEMORY
> OF MRS. JANE FALCONER
> RELICT OF MR. WILLIAM FALCONER
> WHO WAS UNFORTUNATELY LOST
> ON BOARD THE ARRORA *(sic)*
> HE DEPARTED THIS LIFE
> MARCH 20TH 1796
> AGED 61.

On the south side of the churchyard is a family tomb with the following names—

BENEATH ARE THE REMAINS
OF WILLIAM FALCONER M.D. F.R.S.
SON OF WILLIAM FALCONER ESQ.
RECORDER OF CHESTER
AND OF ELIZABETH HIS WIFE
DAUGHTER OF RANDLE WILBRAHAM ESQ.
OF NANTWICH CHESHIRE
BORN FEB. 23 (N.S.) 1744
DIED AUGUST 31 1824;
HENRIETTA HIS WIFE DAUGHTER OF
THOMAS EDMUNDS ESQ.
OF WORSBOROUGH HALL YORKS
BORN MARCH 22 1739
DIED SEPTEMBER 10 1807;
THOMAS FALCONER CLERK A.M. AND M.D.
ONLY CHILD OF THE ABOVE
ONCE FELLOW OF CORPUS CHRISTI COLLEGE OXFORD
BORN DECEMBER 24TH 1771
DIED FEBRUARY 19TH 1839;
AND OF FOUR CHILDREN OF HIM AND
FRANCES HIS WIFE
DAUGHTER OF LIEUT.-COL. ROBERT RAITT
ALSO FRANCES THE RELICT OF THE ABOVE
REV. T. FALCONER
WHO DIED JULY 14TH 1841 AGED 72

Dr. William Falconer practised in Bath; he was author of no less than 45 medical publications, and he was a man of most tenacious memory. Thomas Falconer was the editor of the Oxford edition of the works of Strabo the geographer, and Bampton lecturer in 1810; he graduated as M.D. in 1828. His sons are Dr. R. Wilbraham Falconer, author of the latest work on the Bath

Waters, and Thomas Falconer, esq., Judge of the Cardiff County Court.

CHARLES HENRY PARRY ESQ
BORN JULY 31ST 1798
DIED JANUARY 21ST 1860

was the son of Dr. Parry, who was the builder of Summerhill, where the poet Wordsworth was frequently his guest. The elder Parry was a medical man and writer of great position in the city which he scarcely left from 1779 to 1822. His son, who is buried at Weston, also an M.D., was the editor of his father's posthumous works and author of a chronological account of "The Parliaments and Councils of England," published in 1839. Sir Edward Parry, the Arctic voyager, was the latter's brother, and a native of Bath.

Two brothers of pleasant memory in the city of Bath are buried at Weston, viz.—

JOHN SHUTE DUNCAN L.L.D.
WHO WAS BORN ON THE 19TH DAY OF DEC. 1768
AND DIED ON THE 14TH OF MAY 1844
ALSO
PHILIP BURY DUNCAN L.L.D.
WHO WAS BORN APRIL 13TH, 1772
AND DIED NOVEMBER 12TH 1863

They were residents in the parish of Weston for several years, they were leading members in the literary society of Bath and were founders and most valuable friends of the Royal Literary and Scientific Institution, where a memorial brass records their merits. Their active benevolence was displayed not only in their support of the hospitals

and charitable institutions but in many private acts of kindness which the world saw not. The epitaph in the chancel of Weston says, "These "excellent brothers were for many years fellows "of New College, Oxford; kindred virtues shone "brightly in the character of each, truth and "charity adorned them both." Near to their tablet is one with the following inscription—

SACRED TO THE MEMORY OF
MRS. RESBERY HOCKER
WHO DIED NOVEMBER 30TH 1802
AGED 68

Her exemplary piety and active benevolence endeared her to all who had the happiness of knowing her, and impressed her mind with a cheerful and yet humble hope of reaching through the merits of her Redeemer a glorious immortality.

These are no mere empty phrases, but as truthful and deserved as any eulogy that man ever penned. Few parishes in the kingdom perhaps can afford such an instance of early and practical interest in the work of education. In 1870 the State recognised its duty to educate the people but in 1795 Miss Hocker, a relative of Lord Sidmouth, out of her own limited means undertook the education of the children of Weston. There must have been a school of some sort before her own time, as in the churchwardens' accounts for 1745 we read of charges for glazing and thatching "the "choolle." This lady however established schools in the cottages of widows who were qualified and willing to teach, and she paid three shillings each

a quarter for the education of the children. At one time she had about five of these schools with 80 children "on the books," she actively superintended the teaching herself and attended service regularly on Sundays with her flock. Their demeanour and singing attracted considerable attention and it was this induced the Vicar the Rev. Dr. Chapman to have morning service regularly, there having previously been only afternoon service. She fixed the limit of age at twelve years, thinking the children were then old enough to do something for their living. With the exception of some slight aid from Baron Daly, a friend living in the neighbourhood, and assistance in the supervision of the schools in the late years of her work by a lady Mrs. Blanch and her daughters, Miss Hocker bore the whole cost and labour of this noble effort. She was in advance of her age and her philanthropic exertions can be classed with those of Howard and Elizabeth Fry. She resided in a house on the site of the present schools and subsequently in the Grove and was buried in the porch of the old church. Her memory is still revered in the parish and books and coins which she gave as prizes are treasured as valuable relics.

Instances of the visitors to the healing springs of Bath who were buried at Weston could be quoted in embarrassing profusion. Thus we read on a tablet, "In this chancel are deposited the "remains of George Burgess, esq., of the Crescent, "Bath, who was born the 17th of May, 1725, and

"died the 15th of March, 1786; and of Ann "Whichaoure his wife, daughter of James Lord "Somerville, who was born Sept. 1, 1725, and "died the 28th of October, 1778." In another place we read, "In this chancel lies interred the right "hon. James Lord Somerville, one of the 16 peers "of Scotland, who died April 19th, 1796, aged 70." Again out in the churchyard we read—

HERE LIE THE REMAINS OF
THE HON. KEAN OSBORNE
LATE SPEAKER OF THE HOUSE OF ASSEMBLY
IN THE ISLAND OF JAMAICA
WHICH WERE BROUGHT FROM MONT-SOUS-VAUDRAY
IN FRANCE
WHERE HE DEPARTED THIS LIFE
14TH SEPTEMBER 1820
ON HIS WAY TO ITALY FOR THE HEALTH OF THE
WRETCHED SURVIVOR ELIZABETH OSBORNE
HE WAS A MAN AFTER GOD'S OWN HEART

Here also lie the remains of ancestors of John Arthur Roebuck, once M.P. for Bath, viz., "Benjamin Roebuck, late of Sheffield, Yorkshire, "who died September 10th, 1796, and Helen, his "wife, daughter of Hugh Maxwell, esq., of "Dalswinton, N.B." Another Sheffield man who is buried here, is "Mr. John Hartop, an eminent "engineer, obit. April 18th, 1788, aged 49." On an ugly tomb in another part of the churchyard is the startling epitaph—

HERE IS DEPOSITED
THE NOBLEST WORK OF GOD
AN HONEST MAN
A BRAVE OFFICER

A LOVING AND AFFECTIONATE HUSBAND
A GENEROUS AND MOST SINCERE FRIEND
GENERAL JOSEPH SMITH
WHO DEPARTED THIS LIFE
SEPTEMBER 1ST 1790 AGED 51
REGRETTED BY ALL

This monument was repaired in 1859 at the joint expense of the Royal Mineral Water, the Royal United and Bellott's Hospitals, under the following circumstances. He had bequeathed £500 to "the different Hospitals at Bath for the relief of "such objects as are annually sent to them," and this legacy was to be paid out of a debt due to the testator by the Nabob of Arcot. For some reason or other the matter got into Chancery, and the money remained unclaimed until 1859, at which time it had accumulated to about £3,500. In consequence of a communication made to the late Mr. Frederick Dowding the trustees of the three hospitals became aware of the facts and the charities were enabled to receive their respective shares each amounting to about £1029, after deducting expenses.

Many other veteran soldiers await the *reveillé* of the Judgment Day in this graveyard, such as "Nathaniel Gould, esq., late Colonel 3rd Regiment "of the Guards, died Nov. 12th, 1786, in the 50th "year of his age," or "John Owen, esq. (second "son of the late Sir Arthur Owen, baronet of "Orielyn, county of Pembroke, South Wales), a "Lieut.-General of His Majesty's forces, and "Colonel of the 39th Regiment of Foot. He died "25th December, 1775, aged 77."

Two diplomatists lie buried here whose tombs record that they found Bath just such a refuge for the evening of their days as James Quin more broadly described it thus—"Bath's a famous place "for old cocks to go to roost in." The first inscrip- "tion is in English "To the memory of Sir Charles "Henry Frankland, of Thirkleby in the county of "York, bart. consul-general for many years at "Lisbon, from whence he came in hopes of a re- "covery from a bad state of health to Bath; "where after a tedious and painful illness, which "he sustained with the patience and resignation "becoming a christian, he died Jan. 11, 1768, in "the 52d year of his age, without issue, and at his "own desire lies buried in this church. This "monument is erected by his affectionate widow "Agnes lady Frankland." The second is in Latin and relates with sounding adverbs the delights of life at Bath—"Hic prope confirmata spe felicissimæ "resurrectionis subjacet Arthurus Villettes armi- "geri, ex stirpe perantiqua gallica ortus: serenis- "simos principes Georgium secundum, et Georgium "tertium augustissimos Magnæ Britanniæ, &c. "reges: apud Sardiniæ regem, et Helvetiorum "conventus, per xxx et plus annos ministravit. A "negotiis publicis secedens in urbe Bathoniæ (ut "diu optavit) tranquille, otiose, jucunde, per "aliquot tempus vixit. Morbo diuturno tandem "laborans, valetudinis causa Bristolium commi- "gravit; ubi ad septuagessimum quintum per- "ventus diem, obt. supremum Julii primo, anno "Salutis 1776. Natus est Londini decimo octavo

"Septembris 1701.—Hoc marmor mœstissima con-
"jux marito optime merenti posuit. Abii lachry-
"mose viator, & hinc disce, Quid sit bene vixisse,
"feliciter mori." A marble monument on which is sculptured a weeping female embracing the urn, which was no doubt considered very artistic when it was set up, attracts attention on the north wall of the church. On the tablets below it we read, "Here the remains of Sophia Cotton are
"deposited by her sister Sidney Arabella Cotton
"whose affliction for the loss of her personal
"friendship is but alleviated by the contemplation
"of her virtues, and the performance of her own
"duty in recording them. She died Jan. 19,
"1767," and "Also the remains of Sydney
"Arabella Cotton, daughter of Sir Thomas Cotton,
"of Cumbermeer in the county of Chester, who
"departed this life Jan. 26, 1781. In gratitude
"to whose much respected memory, her nephew
"and executor captain Rowland Cotton has in-
"scribed the following lines :—

"Should chance conduct you to this spot of earth,
See friendship's tribute to exalted worth :
With sympathetic justice take a part,
And let her virtue animate each heart.
From all her conduct bright example came ;
A life of honour and a deathless name :
Alike with *me* grief did *her* steps attend,
She wept a sister ; I lament a friend."

The following inscription suggests that the subject of it was a fair belle of Bath society

whom consumption, or some other disease, hurried away to an untimely grave :—

Here lies the body of
Catherine Mary Houssmayne du Boulay
who departed this life 17th January, 1788, aged 28
She was possessed of a comprehensive genius
Had every interior and exterior accomplishment
Was amiable and gentle in her manners
Patient and resigned in sickness
Which she bore with Christian fortitude
Sincerely regretted by all who had her friendship
And particularly by her friend and patron
Lady Sylvester who with maternal fondness
Reared her from her earliest infancy
And to whom she is an irreparable loss
In commemoration
of the many excellencies she was possessed of
her ladyship has erected this monument.

"Catherine Elizabeth, widow of Sir John Sylvester Knt died August 28th, 1796 aged 72" lies buried in the same grave. I am also told that in this churchyard is the tomb of Miss Ffolliott, one of the most beautiful, graceful and intelligent belles of Bath in her early days, and I have failed to find the tomb of William Lovegrove, a comedian, who entering the Bath company as a comparative novice under Dimond's management rose to a foremost position as a light comedian, and on Elliston's departure succeeded to his position. He afterwards passed on to Drury Lane and was making a firm position as a leading member of the company of the then national

theatre, when the rupture of a blood vessel probably from over-exertion stopped short his career. He retired to the village of Weston and was progressing as all hoped to recovery and to a resumption of his profession, when the hemorrhage returned, and he died on the 26th of June, 1816.

How many visitors from Ireland there were in Bath in the olden time and how staunchly they fixed upon Weston churchyard for their last resting place, loving it indeed as though it were really a corner of the Emerald Isle, I have not only the testimony of my own observation, but also of several valued correspondents.* The most striking tomb in the churchyard, even in its decay, is an Irish one. It stands on the highest ground, enclosed with an iron railing, and consists of a marble urn under a canopy which is supported

* I cannot do better than quote the following list made by a correspondent of distinguished Irish families who are represented here—"*Bland*, of Blandsfort, Queen's County; *Cobbe*, "of which family the distinguished authoress, Miss Frances "Power Cobbe is believed to be. *Vereker*, of the house of "Gort, so renowned for opposing the French at Coloony in "1798. *Lysaght*, of Lord Lisle's family, and of which a much "respected member is resident amongst us. *St. Leger* (Done-"raile), of which the only female Freemason ever made in the "British Dominions was kin. The singular circumstance "related in books or by tradition is, that the recently married "lady, then slim, slight and shapely, slided into the case of a "'clock that clicked behind the door' for concealment at an "anticipated mystic meeting of Masons, and thus learned the "secret—was found out—but from gallantry and other motives "the brethren, instead of killing the fair discoverer, then and "there with all due solemnities initiated the 'first female' "into the ancient craft, and never after had those sons of

by fine Ionic columns. Upon the urn is the inscription—

BENEATH THIS TOMB
ARE DEPOSITED THE REMAINS OF THE LATE
RIGHT HONOURABLE
CHARLOTTE VISCOUNTESS NEWCOMEN
OF CARRICKGLASS IN THE COUNTY OF LONGFORD
IN THE KINGDOM OF IRELAND
WHO DIED MAY 16TH 1817 AGED 69

On the side it says, "This monument was erected "by her ladyship's only son, the Right Hon. Lord "Viscount Newcomen, as a tribute of duty and "affection," but it is only charitable to suppose that there are now left no representatives of the family or they would not allow the monument to stand as it is now the most ruinous in the churchyard. Part of the vault has apparently given way and so the whole monument has heeled over

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"Benevolence and Charity cause to regret, during her pro-"longed life, her conduct, zeal and fidelity to the virtuous "cause. *Tuite*, of Sonna, Westmeath, is recorded on a large "slab alongside the last resting-place of one of the members of "the family of *Coote*, of the Mountrath and Bellamont blood, "with the well-known punning motto of 'Coute qui Coute,' "and the crest of the bird called 'the bald coot,' so admirably "and almost jocosely adapted to a former baronet of the name.'" In connection with the name of Cobbe another correspondent sends me a paragraph from *The Hereford Journal*, Wednesday, July 18th, 1798:—"On Tuesday, died after a short illness at "his father's house in Bath, Charles Cobbe, esq., Captain of "the 3rd Company of Bath Volunteers. The whole corps "attended his remains to Weston on Sunday, when the mili-"tary honours were respectfully paid to the memory of an "officer highly esteemed. Charles Cobbe, esq. was repre-"sentative in Parliament for the borough of Swords, in "Ireland, and nephew of the Marquis of Waterford."

on one side, the base makes a sharp angle with the horizon and the top stones tremble apprehensively on the eve of falling. Far more prudent for the due preservation of her last earthly resting place was a member of the noble house of Stanley, who died August 18th, 1795, yet her gravestone is clean and sound, for a reason which the following tablet in the chancel explains: "This "tablet is placed here to record a legacy of £200 "in 3 per cent. consolidated annuities left by the "Right Hon. Lady Mary Stanley in trust to the "minister and churchwardens of this parish who "are directed out of the interest arising from it "to keep her ladyship's tomb in the churchyard "in repair and give the residue to the poor."

Though her title still appears in the peerage, the tomb of the Viscountess Galway, who formerly lived in the Circus, Bath, is in a ruinous condition. Another monument that needs repair is that of a descendant of the general who brought back Charles II., and whose family is now I believe represented by Irish descendants. The inscription is as follows, being copied *verbatim et literatim*—

IN THIS SEPULCHRE
ARE DEPOSITED THE REMAINS
OF GEORGE PAUL MONCK
LATE OF THE CITY OF BATH, ESQ.
HE DIED OCTR. 7TH, A.D. 1804, AGED 73.

Whose Ancestor William Monck accompanied William the First into this Country and settled at Potheridge in Deavonshire of which Manor his Descendants where possessed for many Centuries,

since the year 1066 the lineal Succession has continued in this family and still remains in it being the Head of all the Collateral Branches of the Name in the United Empire—

HERE ARE ALSO DEPOSITED
THE REMAINS OF
LADY ARAMINTA MONK,
WIFE OF GEORGE PAUL MONK, ESQ.
WHO DEPARTED THIS LIFE
DECR. 20TH 1819 AGED 87 YEARS.

She was daughter of Marcus Earl of Tyrone by Catherine heiress of the House of De La Pooe and Sister to George first Marquess of Waterford.

ALSO ANN MONK
DIED SEPTR. 11TH 1830 AGED 68.

A marble monument in the church records the virtues of an Irish lady, who seems to have expired very suddenly :—" Near this place lie interred the "remains of Mrs. Isabella Forward, otherwise "Stewart, relict of William Forward, esq ; of the "county of Donegal in Ireland ; who, after a life "spent in the practice of every virtue, at the "advanced age of LXXXVII, expired without a "groan, sitting in her chair in her usual dress, at "her house in Bath, on the 6th day of May "MDCCLXXXI. To whose memory her much "afflicted son and daughter, Ralph and Alice "Viscount and Viscountess Wicklow, have "caused this monument to be erected." Another tablet within the church, which probably however does not occupy its original position, states that "underneath are the remains of Katherine Countess

"of Dundonald, who died April 13th, 1797, aged "75 years." In a vault in the upper part of the churchyard are buried

GERALD FITZGERALD ESQ.
OF THE QUEEN'S COUNTY IRELAND
BORN SEPTEMBER 28TH 1772
DIED AT BATH 8TH APRIL 1815

and several members of his family, including

ANN LADY O'BRIEN
DIED 24 APRIL 1819
ONLY 3 WEEKS AND 2 DAYS AFTER HER BELOVED
DAUGHTER MARY FITZGERALD.

That young as well as old resorted to the pleasures of Bath is shown by the two following monuments, which have claims to notice. The first has a verse by a somewhat incoherent poet. It is "Sacred to "the memory of John Swan, who died 9th Jan., "1783, aged 29 years.

"From ling'ring anguish freed at last, farewell,
Thy name, thy worth, could bleeding friendship tell,
Yet wherefore tell—why speak—or feel—or know?
Forbear the task—'tis virtue rests below."

An altar tomb covers the remains of "William "Stewart, of Fort Stewart in the Kingdom of "Ireland, esq. (a youth descended from the ancient "and noble family of Sir William Stewart, "baronet, now earl of Blisington), by a fall from "his horse near this place, he ended his life on the "11th day of December in the year of Our Lord "1768 in the 23rd year of his age."

For the rest, we meet such thoroughly Hibernian

names as "John Daly esq of Lismore in the county "of Galway for many years an officer in the King's "servicewho died at Bath March 3rd 1803, aged "70;" and many others which I cannot enumerate. The Channel Islands add their quota to the list, and we read:—"Here lieth the body of William Le "Mesurier, son of Henry Esqr. of the Island of "Guernsey Died 15th March 1783 Aged 33 Years. "Also in this same churchyard lie the bodies of "the son and aunt of the above—viz., Henry, who "died 29th May 1804 and Martha wife of John "Le Mesurier, esq., Governor of the Island of "Alderney. She died 13th Feb., 1764."

Here I leave the subject of Weston Church but not because I have exhausted its interest, for even in the portion of it which I have last treated any subsequent rambler who chooses to go over the ground after me and spend a summer's afternoon in this pleasantly situated churchyard will find many inscriptions not mentioned by me which his national or local sympathies, his particular course of reading or family connections, render interesting. The parish registers too which date from 1538, and were recopied on vellum in 1603 by the Vicar, Thomas Peckstone, would repay examination. The oldest churchwarden's book commences in 1739, the oldest rate book 1764, and from the latter Colonel Grant in a pamphlet on "The "Progress of Weston during the last 100 years," has drawn interesting confirmation of my description of its growth and the character of its modern residences. To Mr. Clement Bush I am

indebted for some valuable information, which it must have cost him considerable labour to collect, and it is not lightly that I say that gentlemen who will patiently set down the facts which every day recede further into obscurity, respecting the past of their respective parishes, confer a lasting benefit upon posterity.

In conclusion I would remark the peculiarly personal character of the interest with which the church of All Saints Weston is invested. It has nothing to delight the archæologist, its walls are hallowed by no sacred memories of those who have worshipped at its altars in the days which have long departed. But its graveyard is crowded with silent records of those who but two generations ago formed the mingled throng of pleasure-seekers and health-seekers which constituted Bath society and the remarkable attention which they excite is the personal interest of descendants and connections of those spoken of. Of a yet more personal character and affectionate origin is the interest which the Vicar's half century of ministry naturally awakens. May he long live to enjoy the distinction to which he has attained and to see year after year increasing fruits of the happy union between pastor and people which his long and faithful service has cemented!

Holy Trinity, Newton S. Lo.

NEWTON is a particularly secluded village. Passengers on the way to Bristol are familiar with the rather striking bridge to which it gives a name, otherwise they might pass to and fro by road or rail a dozen times and be completely unconscious of its existence. But if they will leave the main road just beyond the third milestone from Bath and ascending a steep lane pass the belt of trees which hides the hillside from the road below, they will find a village that very well enjoys its peculiar position. I certainly found one element of advantage in it, as though it was a rainy day when I went there yet thanks to the situation of Newton "seated on rising ground," as worthy Mrs. Chandler says of Bath, the water ran off the footways and left them passable instead of converting them into quagmires. Emerging from the hill called I believe Smith's hill you face the gates which conceal from you the charming sylvan prospect which the Rectory overlooks. You can proceed right or left along a paved causeway. If you will go to the right you will come to a junction of ways and there in the centre is that ancient and venerable institution, that original temperance hotel—the village pump. But if you

HOLY TRINITY, NEWTON S. LO.—NORTH.

go to the left you will perceive at an analogous meeting of ways a drinking place which has been established in obedience to modern requirements, and this consists of a raised basin of red granite which overflows by appointed lips into a second basin below. Mark the progress of civilisation!

Newton was one of the manors in this neighbourhood given by the Conqueror to the Bishop of Coutance, of whom I have spoken before, and we read in Domesday "The Bishop himself holds "Niwetone, Aluric held it in the time of King "Edward." In the Gloucester Domesday book he is called Episcopus de Sancto Laudo, which is explained as St. Lo, a vill in Normandy, and among the witnesses to King William's charter to the monastery of S. Augustine Canterbury, we have Episcopo Golfrydo de Seynt Loth. The town of S. Lo is situated on the Vire in Normandy and was held by a family of the same name as early as 1060. Several members of it followed the Conqueror to England and received estates in Dorsetshire and elsewhere. Whether they were related to the Bishop or how the estate passed is somewhat obscure, but we find in the reign of John that the sheriff charged the sum of £100 and two palfreys upon the manors of Newton and Publow the property of Roger de Sancto Lando. This exorbitant demand shows him to have been a man of means and he speedily proved himself a man of mettle, taking up arms with the de Montfort party against the craven tyrant. Tradition says that he sometime detained the king a prisoner

in his mansion or rather castle here, but chroniclers have unfortunately not mentioned the circumstance. Whether Newton received its suffix S. Lo from the title of the Bishop or the name of the family is scarcely clear, but the latter is more probable. Roger was succeeded by his son Sir John de S. Lo who was succeeded in 1263 by his son Sir John who was with Prince Edward in Palestine in 1271 when Acre was invested by the Saracens. His son Sir John succeeded in 1280 and was one of those who in 1299 received a summons to attend the king at Carlisle on the feast of S. John Baptist with horse and arms to march against the Scots in order to repress their perfidy and nefarious proceedings. His son a fourth Sir John was succeeded by his son Sir Edmund de S. Lo who was a clerk. His son and successor Sir John S. Lo was the last male of this line and at his death his estates passed to his heiress Elizabeth, who was married to William Lord of Botreaux, and from him it descended to his son and grandson, both named William, and on the death of the last named to his daughter and heiress Margaret.

At this time England was at war with France and with the army was an English nobleman from this part of the country, Robert second baron Hungerford. The services to the House of Lancaster of his father the High Treasurer I have adverted to in connection with the church of S. Peter Farley Hungerford. This Robert was taken prisoner in the fight at Pataye in 1429 and

curiously enough on the 18th of June. By payment of a ransom of £7,690 he regained his liberty and returning home he found Margaret Lady Botreaux one of the wealthiest heiresses of the day and true to the tradition and practice of his family he wooed her and won her fair hand and her broad estates. A true and faithful wife and mother did this lady show herself in times of sore trial and affliction to the house of her adoption. Her husband died in 1459 in the year of the renewal of the wars of the Roses. The Hungerfords were faithful to the family from which they had received their title and augmented dignity and Lady Margaret's son, called Lord Molines in the right of his wife, was beheaded at Hexham in 1463 for his activity in the cause of the Red Rose, and his only son and her grandson Sir Thomas Hungerford knt., was tried at Salisbury and beheaded at Bemerton gallows in 1469, for high treason, the charge being an attempt to restore Henry VI. Naturally the estates of such offenders were forfeited, but, as Canon Jackson records, "by the "arrangement and prudence of Lady Hungerford "and Botreaux, who survived the temporary wreck "of the family all was afterwards restored." Being regarded with suspicion by the ruling party she was placed in the custody of the Sheriff of Wilts and all her goods and possessions taken from her. Some of her personal possessions were however restored, and she was placed in the Abbey of Amesbury for safe keeping. Here unfortu-

nately a fire broke out and destroyed all her furniture—"beds of cloth of gold, beds of arras of "silk, hangings of arras for halls and chambers, "plate, money," &c. Several documents are preserved in which she relates some of her efforts to recover the family estates, and from these her story has been told by Canon Jackson in "The Wiltshire Magazine." It appears that this "fortune of fyre," as she calls it cost her "£1,000 and more" direct loss and £200 for repairs. She died in 1477 and was buried in a chapel, now destroyed, which she had caused to be erected for herself and her husband on the north side of the Ladye chapel at Salisbury Cathedral.

Thomas was the last male in this line of the Hungerfords, his daughter and heiress Mary married Edward Lord Hastings, whose grandson the Earl of Huntingdon, parted with the property to Edward Neville, esq., afterwards Lord Abergavenny. It is now the property of Mr. W. G. Gore Langton who inherited a few years since from his father, W. H. P. Gore Langton until his death member of Parliament for West Somerset. There is a monument to his memory in the churchyard but I was surprised that I could find no record of the most distinguished member of the family, Colonel William Gore Langton, a good old Whig who represented the county of Somerset from 1795 to 1820. A silent, but steady and dauntless member of the Opposition, he was warmly esteemed by the citizens of Bath and in the papers of the time we read of his horses

being removed at the top of Holloway and the carriage in which he was returning from a successful poll at Wells drawn triumphantly through the streets. A man of strong antipathies he had equally strong sympathies, and the regard in which he was held in Bath seems to be analogous to that in which George Berkeley was held in Bristol.

The living of Newton is a rectory in the gift of the lord of the manor, and has been held since 1840 by the Rev. George Gore, M.A., of Emmanuel College, Cambridge. Like many ministers who came to their charges at that period, he found the state of the parish far from what it ought to be, but by assiduous and earnest labour he has wrought a complete revolution. A true English gentleman of the old school he has performed his sacred duties with faithful zeal, and sick and poor know well his unbounded charity and never failing kindness. Nor has the Rector been found wanting when education made its call. There is a mixed school close to the church built by Richard Jones of Stowey, Somerset, in 1698, and its deficiencies have been supplied by an infant school erected, at the Rector's cost, upon land given by the late Mr. Gore Langton. The Rector has also maintained a Sunday school. I am sorry to add that at present his health prevents his performing any of his duties, and I sincerely hope this enforced idleness is only temporary. He can have few better tonics than dwelling in the pleasant rectory of Newton.

Newton Church stands almost in Newton Park adjoining the school and on rising ground, the tower forming the centre of a group of trees, cottages and plesaunce not to be seen elsewhere than in England. There is a something indescribable about many things which it is impossible exactly to account for, a well-kept park, a village well-cared for, a beautiful building, a prosperous ruin, a well-bred horse, a man or woman of the world that at once commands attention or respect. So it is at Newton.

The church, until enlarged and restored by the late Mr. W. H. P. Gore Langton and the present Rector in 1857, consisted of a nave and aisle, the two spanned by a single roof, a north porch and a chancel devoid of any ornament ecclesiastical or (what was common in a past age) profane. There were two square-headed Perpendicular windows in the north wall, which have been replaced in the present sacristy. With this exception all the windows were devoid of tracery or any ornament. The chancel is now, if I may except only the reredos, which is but an apology for one, very good, well-proportioned Decorated. The east window, containing simple stained glass, is rich and has a foliated escoinson arch, as indeed have all the other windows. The roof is of oak and the stalls of the same material are handsome and contain some good carving. The sacristy is divided off from the chancel by a beautiful stone screen, proof of the modern mason's skill. The pulpit in the body of the church is connected with the sacristy by a flight of steps and a short loft.

On the south side of the chancel arch is a narrow door and foliated slit communicating with the east end of the south aisle. This was found blocked up during the restoration. It was intended to serve two purposes, a passage for the priest from the chancel to the altar of the Virgin in the south aisle, and also as a hagioscope, the line through it being drawn from the south door to the position on the altar steps where the priest would stand in the act of celebration. The nave is lofty but without a clerestory, it has a handsome roof of oak, in which material indeed the whole of the carpentering in the church is executed. The arches dividing the south aisle are Decorated, in which style the new arches on the other side are carried out, although not of similar design. The tower is open to the church but the arch is almost too plain. The south aisle and porch are as nearly as may be a restoration. A good window fills the east end while the windows to the south have varying tracery. The roof is remarkably handsome. This aisle is the private chapel attached to the manor. The north aisle, entirely new, is well designed. The church is handsomely but uncomfortably seated throughout with bench ends, in part carved in the usual Somersetshire style so well reproduced in the Abbey Church, Bath. The architect employed in the restoration was Mr. C. E. Davis of Bath. The churchyard cross stands close to the south door, the steps remain, though cut into to make room for the path, and with them only a portion of the

shaft. These crosses appear to have stood at one time in graveyards in this district, but they seldom remain unmutilated.

On the Sunday I was present the service was read by the Rev. Theodore de Landulph Sprye, M.A., very distinctly. This gentleman has by no means a light charge at present, as he takes the full service here twice on the Sunday, and Burnett S. Michael being at present without an incumbent he does duty there in the evening.* The hymn-book in use is the old edition of Hymns Ancient and Modern, the first being :—

And in this thy mercy's day
Ere it pass for aye away
On our knees we fall and pray.

The choir consisted of the school children who were placed under the tower, and I cannot say the result of their efforts was satisfactory. During the singing of the familiar communion hymn,

My God and is thy table spread,

the minister proceeded to the sacristy, and presently robed in black entered the pulpit.

He took as his text Matt. iv. 1—"Then "was Jesus led up of the Spirit into the wilder-"ness to be tempted of the devil." These words he said which formed part of the Gospel for the morning service caused a feeling of doubt to enter the mind when they thought of Whom they were written. The echoes of the voice from heaven proclaiming Him the Son of God had scarcely died away when he was driven away from the

* Since this was written the Rev. T. L. Sprye has been presented to the Rectory of Burnett.

haunts of man to be tempted of the Author of all Evil. Why perfect innocence should thus be tried must ever remain a mystery. John is preaching repentance and forgiveness of sins when One steps forth from the crowd upon Whose face there are no lines of sin. Yet He silences the scruples of His forerunner saying "thus it "becometh us to fulfil all righteousness." And as He goes up out of the water the Spirit of God descends upon Him and then the voice of the multitude dies away in the distance as He goes deeper into the wilderness. There he fasts for forty days and forty nights and the silence is only broken by the howls of the wild beasts until at last it is broken by the sound of that evil voice which dared to tempt the acknowledged Son of God. The preacher called attention to the fact that the first thing the Spirit did was to lead Christ into tribulation. It was very remarkable that the first inspiration of the Spirit recorded was to carry our Lord into disagreeable places, disagreeable circumstances and trials. One would have thought that the Spirit would have cast an ineffable rest upon his soul, but it drove him into trouble. Many in these days thought that the Spirit would make their paths smooth, their ways pleasant, but it was generally different, as the preacher cited the experience of Ezekiel, of Philip, and of Obadiah to show. It was an idea that some people had now that the function of the Spirit was to take people away out of difficulty, but Elijah did not find it so when it drove him

forth from his safe hidingplace to cast him into the midst of danger, and not to make peace but to exasperate Ahab to the highest degree and to call forth the indignation of the people to destroy 600 of the king's favourite priests. What did they learn from that? That the action of the Spirit was often to lead them into dangers, difficult and unpleasant duties, and did they not often resist His bidding? They were apt to make the Christian life a summer holiday; if they did duties at all they must do them pleasantly, if they went to church they must have a fine sky, if they were to do an act of kindness it must involve no sacrifice to themselves. Was it not true that in their self absorption they sought to render Christian duties in a pleasant ease, to reduce the Christian warfare into a peaceful game? The martyrs and the holy ones of old, did they shrink when the Spirit led them to tribulation and to death? "Let thy Spirit lead me forth into the "land of righteousness" was their prayer. They whom the preacher was addressing were not called to such trials but let them not strive to turn duty into leisurely ease; if they were followers of a crucified Lord they must expect the cross. Let them take up their cross and follow Him, remembering what He taught when on earth "No cross, no crown."

It was sacrament Sunday and I noticed that at the conclusion of the service the bells were chimed a minute or two to warn domestics that the people were coming home. This is the survival of a pre-Reformation custom.

The church has six bells, but only the first bears an inscription—

MR ROBERT COLLINS AND MR JOHN FRANCIS CHURCH-WARDENS 1741 THOMAS BILBIE CAST ALL WEE MAY YE 4TH

The parish is fortunate in having villagers who take an interest in bells and can boast of a good company of ringers. It would appear from a resolution of vestry in 1774 that the zeal of the ringers was at times unreasonable. On the other hand Ellacombe, Lukis and others who have written on the bells of Somerset or Wilts have complained of the irreverence and neglect with which as a rule the belfries are treated, and the carelessness with which those who maintain the sanctity of the rest of the church regard the matter. It is pleasing to find from the latter part of the following resolution that better ideas prevailed at Newton more than a century ago. It was resolved "That the bells be rung only two "evenings in the week except at Festival Seasons "upon days of Public rejoicing by the permission "of the Minister and Churchwarden, that they "upon no account begin to ring before 6 o'clock in "the morning in the Summer half-year nor before "seven in the winter. That no ringing be allowed "after nine in the summer and after eight in the "winter. That no ringing be allowed upon "Sundays not being Festivals or Rejoicing Days, "nor in time of Lent. That no liquour be brought "into the Church Tower, Belfry or Gallery nor

"any Indecency committed there on pain of pre-
"sentation and prosecution in the Bishop's Court,
"at the expense of the parish. John Chapman,
"Rector." In the churchwardens' book I find another resolution passed in the year 1742, which seems to show that the parish objected to the union of the offices of sexton and boniface in one person, also to the development of aldermanic tendencies in the churchwardens. It was therefore determined "That there be
"no person employed as a Sexton take upon
"him att any time to sell ale or any other
"liquor at retail price whatsoever." "It was
"also agreed for the future the Churchwarden
"shall be allowed five shillings and no more for
"the expense of their dinner at the visitation."
In the accounts we find payments for the destruction of animals similar to those I have previously noticed elsewhere. Thus we read :—

1649	pd. for	destroying Polcatts and hedgehogs	1	3
	,,	taking a fox in this parish	1	0
1700	,,	killing of sparrows at 3d. per dozen (their heads now to be taken without their bodies)	13	0
1721	,,	4 fox heads 2/6 killing seven hedgehogs	1	2
	,,	a fox, polcats and hedgehogs killed in this parish	7	2
1735	,,	catching moles in ye common mead	9	0
1805	,,	crows	6	4

The duties of poor relief were then discharged in a very simple fashion. Persons in want passing

through the parish, and persons in the place who had suffered severe loss were aided in a most primitive and economical fashion, as the following entries show.

1712	gave 3 soldiers going to Plymouth	1	6
1720	,, a poor man that lost his cattle		6
1721	,, 2 disbanded soldiers that had a passport		6
	,, a woman that had a passport		6
	,, a seaman with passport		3
	,, a poor man that had his house burnt		6
1727	,, a poor man that had great loss by fire in the neighbourhood	5	0
1729	,, a poor man who had lost by fire and water	2	0

The events of the '45 affected even this parish though so remote from Holyrood, to the following extent :—

1745	pd. for order of prayer concerning ye rebels	1	6

The following is a strangely worded entry :—

1780	to propagating gospel in foreign parts	10	0

There are two or three others worthy of quotation :—

1778	pd. for advertisement for the Revil	4	0
1741	gave Sarah Millard and Rachel Gardiner for stripping ye beggar wench	1	0
1772	pd. for soap for cleaning betty Gardiner	2	3½

Upon first perusal of the last line it will probably strike the reader that at this rate Betty Gardiner's ablutions must be somewhat expensive, if always

conducted on the same scale. It is probable however that there should be a comma after cleaning, and that the money was paid *to* Betty Gardiner who pursued the respectable occupation of charwoman. In an inventory of "goods belonging to ye church of ye parish" in 1685 was "The king's proclamation "for healing." The registers date from 1538, but there are gaps during the Commonwealth, in baptisms from 1654 to 1660 and in burials from 1652 to 1660. It is remarkable that no marriages are recorded from 1849 to 1861.

S. MARY THE VIRGIN, WESTWOOD.—SOUTH WEST.

S. Mary the Virgin, Westwood.

YESTERDAY and Winter still held his cheerless sway, streams were swollen and disturbed, roads and fields in a state of spongy moisture from the last storm, while the grey cold sky and the keen-toothed wind threatened another downpour and challenged speculation whether rain, snow, sleet or hail or what combination thereof should next descend. To-day a revolution—a change that sets every pulse throbbing with energy and joy, a change that awakens the slumbering face of Earth to throb responsive to the warm kisses of the truant sun, a change that summons the sacred choir of Nature's myriad voices to chant a welcome to the First-Day of Spring—

> Season divine, the firstborn of the year—
> Past is thy father Winter to his rest;
> Resplendent thou in Nature's beauteous year
> Inheritest the land thou makest blest.
> Now let sweet song the blissful tidings sing—
> God once more smileth on the new-born Spring.

Bathed in the warm sunlight the verdant slopes of the peaceful hills stand out in strong relief against the clear blue sky; the landscape is enlarged for there opens up before us a vista of

English scenery which we have lost for months, hill and dale, woodland and meadow dotted here and there with happy villages. The shrubs and hedges are bursting into leaf and the trees in the woods, whose dark recesses are made eloquent with the songs of birds, are mantled with a rich purple hue like the plum, which transforms the once dreary aspect of their bare branches and heralds the assumption of their leafy crowns. In the calm and sheltered glades at their feet we see the springing ferns, the white cups of the anemone in countless numbers, and

> The soft starlike primrose, drenched in dew,
> The earliest of springtime's fragrant birth.

On such a glad and hopeful day I mounted the steep hill which leads out of Limpley Stoke, and after gazing down upon the manifold beauties of the Avon valley at this point passed on to where the exquisite tower of Westwood Church throws its white outline against the sky.

Few parishes are there whose history can be traced farther back than that of Westwood, for in Kemble's valuable work entitled "Codex Diplomaticus" are two Anglo-Saxon charters dated respectively 983 and 987 extracted from the Chartulary of S. Swithin Winchester relating to it, the one in which an estate there is given by King Ethelred to one Œlfnoth an English Thane, the other to Leofwine described as the King's huntsman. By far the larger portion of the whole estate, to which was annexed the lordship of the

manor, was afterwards given about 1020 by Queen Emma, mother of Edward the Confessor, to the Bishop of Winchester to be held by him in trust for the monks of the Priory of S. Swithin Winchester.

Though for so many centuries ecclesiastically connected with Bradford, in fact from time immemorial, Westwood is in many respects distinct from it. It is in a different hundred for example, for like all the other estates in Wilts belonging to the Priory of S. Swithin at Winchester it was in what was called the "ragged" hundred of Elstub and Everleigh. Moreover it is a rectory, whereas Bradford is but a vicarage. It has always had likewise its own churchwardens, and of course its separate lord of the manor. Its parish registers however are in a most fragmentary condition.

At the time of Domesday (1086) it was the property of S. Swithin Winchester. It afterwards, when that religious house was suppressed, was transferred to the Dean and Chapter of Winchester, and it is but a few years ago since they were accustomed as lords of the manor to come annually and hold a court there for the purpose of transacting the necessary business. In due time the property became vested in the Ecclesiastical Commissioners as trustees for the Dean and Chapter of Winchester. By them the estate for so many centuries belonging to the Church was sold to Mr. H. W. Tugwell of Crowe Hall, Bath, whose family for a long time previously had been lessees under the Dean and

Chapter, and who thus became not only owner of the larger part of the parish but lord of the manor.

The church is one of singular interest, few villages being able to show so beautiful a memorial of the zeal and liberality of their forefathers. It has been carefully kept and restored in excellent taste under the direction of the Rev. Canon Jones, who as Vicar of Bradford is Rector of this little outlying parish. And whilst I do not wish to judge on matters of conscience I cannot but think it a real misfortune that the employers of labour, instead of promoting a spirit of unity and encouraging their dependants to attend this little sanctuary, where all their forefathers worshipped, and under whose shade they lie buried, should be active agents in leading them and their children elsewhere, and assist, if rumour be trustworthy, in setting up to be preachers themselves in direct opposition to the clergyman of the parish. Never was there a case where such interference was less necessary or less generous or where its results are to be more lamented. No one can be more grateful than I am to those without her pale who take up the work of the Church, where some unhappy circumstance, having paralysed her energies, she lets it fall. But to institute factious opposition to an active and worthy minister is simply dividing a house against itself. Under no other name but that oft-abused one of the Christian religion would men, devoid of any qualification, set themselves up in competition with those who are specially trained

and called to an arduous and important work. But alas how often do we engage in faction fights on the flank of the army, and vainly imagine we are fighting the battles of the Church Militant!

The church of Westwood, as originally built, consisted of a chancel and nave. In the former are remains of Early English work, a painted window in the north side having been opened a few years ago by Canon Jones and filled by him with fragment glass, which he collected partly from pieces in the tracery of the windows in the north aisle. There is the trace also of a second painted window at the west end of the same wall of the chancel, which was closed at the time when the north aisle which extends some little distance eastward beyond the line of the chancel arch was built. At this time half the chancel arch was pulled down and rebuilt with a different springing, which gives it a curious effect. The remarkable double hagioscope was also constructed at the same time.

In the chancel also, on the south side, is to be seen an ancient piscina with tooth moulding round it of the date of the thirteenth century. The slab at the bottom had two drains, but when the south wall was rebuilt some 35 years ago, very little care was taken in refixing the piscina. The tooth moulding in one part so ill fits the portion to which it is joined that it would seem to have been made up (as best could be done) of two fragments, the original piscina having been much wider. Before we leave the chancel we must notice the ancient

stained glass, which originally was placed in the aisle and the fragments of which were gathered together and carefully preserved by the successive Rectors, Canon Harvey and Canon Jones. In the east window there is a remarkable figure of our blessed Lord upon the cross with a vessel at the foot out of which grows a lily, the flowers of which twine themselves round His body. As the lily is the well-known emblem of the blessed Virgin it represents strikingly Him who was emphatically the "seed of the woman" and who "sprang from the root of Jesse." The glass in the tracery is also most expressive. There is S. John Baptist with the lamb in his arms typifying the first coming of our Lord, S. Peter his first preacher to the Jews, S. Paul his first preacher to the Gentiles, an angel weighing a saint and an evil spirit in scales (the former outweighing the latter), a type of our Lord's second coming. The other pieces of glass collected from the tracery in the aisle are all emblems of our Lord's passion. Among them are representations of the nails, the scourge, the hyssop, the buffeting, the embalming, the betrayal, the mocking. The one that represents the mocking, the scornful face and protruded tongue is uncommon. The head of S. Matthew over the prayer desk is one of twelve which according to a tradition in the parish were formerly in the windows of the aisle. Over the heads of each was a legend from the Creed carrying out the tradition that each apostle contributed one article to the Creed called the

Apostles'. The legend round the head in question is "Communionem sanctorum remissionem "peccatorum." The fragment of the mast of a ship on the dexter side stamps the head as that of S. Matthew, the publican at the Lake of Galilee.

As regards the nave I may mention that it was to a great extent rebuilt at the cost of the parish now nearly ninety years ago. It was at that time the church was ceiled. At the south-west angle is a singular figure forming in fact a sort of corbel to the turret staircase which here slightly projects into the church. It is a figure of an evil spirit, and the good people of Westwood used to call it the "old lad." It was when Canon Jones first came to Bradford, now some twenty-five years ago, coloured red and black, and so was quite sufficient to inspire awe in little children when unruly in church, a purpose for which it was at times used.

The north aisle was built no doubt as a chantry chapel in the fifteenth century. The high sill of the easternmost window marks the place of the altar. Above it are the remains of an exquisitely carved oak ceiling which, if some benevolent Churchman would restore, he would I venture to say gladden the heart of the worthy Rector. In the centre of the ceiling is an oak pulley, from which probably was suspended the lamp that always burned in front of the altar. By whom this aisle was built we are not told, most probably by one of the Horton family, who for so long a

period were both as freeholders and as lessees of the Dean and Chapter of Winchester, connected with Westwood They were originally a Cheshire family attracted to the West of England by the rise of manufactures. They can be traced at the principal seats of the clothing trade in this neighbourhood. In the spandrels over the entrance are the initials T. H. (for Thomas Horton ?) and in the ancient manor-house is a piece of glass, a memorial of them, on which are the letters HOR on the ribbon and underneath a tun.

In the centre of the north aisle there was originally a niche for a statue—the remains of it, as well as of the shaft which supported it, still being distinctly traceable. Over it at the present time is a large stone shield, with many quarterings, which has sorely puzzled heralds. It would seem to be in memory of someone of the name of Oswald unless some other family had the same arms—a cross fleury between four lions. The name of Oswald is not known as connected with Westwood. Among the quarterings are those of Bush, Long, May and Horton. On a tablet in the north aisle is also a curious acrostic on the name Charles Francklin without date.

C lose in the bosome of this mournful slab
H urryd from earth to his eternal bourne
A n early trophy of Death's conquering power
R eposing waits for nature's last great hour
L ife like a morning vision fled away
E re we could perfectly perceive the day
S o soon we lost what long would have to stay

F ate took no pity on his tender years
R egarded not his parents' pious tears
A ll their vain grief the victim could not save
N or keep their boy from the devouring grave
C rowned in his native innocence he fell
K ings crowned with laurel seldom dye so well.
L et age and youth from this pattern know
I f Heaven commands the best are forced to go
N othing that's good is permanent below.

A large monument on the south side of the church bears the inscription—

THIS MONUMENT IS INSCRIBED TO THE MEMORY
OF RICHARD COX, ESQ.
WHO DIED 2 JANUARY 1789
AGED 60 YEARS.

O'er this exalted artist's hallowed urn
Genius shall droop and pensive friendship mourn,
Bold plaster skill with honour marked his name
Brought independence and a well-earned fame,
Amidst these shades in life's calm eve retired,
He died lamented as he lived admired.

The monument was erected "in conformity with "his will" by his widow. On a tomb in the churchyard, date 1822, is the doggerel almost illegible—

The pale consumption gave the silent blow,
The stroke was fatal though the effect was slow,
With wasting pain death found me sore opprest
Pityd my sighs and gave me rest.

On an ancient tablet in the church, date 1640, was found the expressive line—

MORS CHRISTI, VITA CHRISTIANI.

The glory of Westwood Church however is its tower which is by far the finest in the immediate neighbourhood. It is a square tower in three stories, of which the two lower are perfectly plain but the third is panelled with very rich tracery and surmounted by a beautiful open battlement. The gargoyles are worthy of note, animals catlike in form hang face downward clinging by their hind legs to the moulding, as a cat will in the act of springing down a high wall. The sculptor has given to their attitude and faces a seeming consciousness of their perilous position which is in the highest degree grotesque. The tower is pinnacled but the stair turret in the south-east corner terminates in a richly crocheted cupola.

The tower contains four bells three of which unfortunately are cracked, for which I believe the vandalism of a departed man of position in the neighbourhood who removed the bell-ropes and converted them into wagon lines is largely responsible. They are all old bells and three of them are preReformation. The first is the most modern, and from the inscription appears to be the work of John Lott—

JOHN WALLIS GENT. RICHARD HUNTLY C.W. I.L. 1677.

The second bell is dedicated to S. Anne—

✠ SANCTA ANNA T. R.

The third and fourth have the same inscription, which is very unusual. It is an invocation of S. Thomas—

✠ SANCTE THOME ORA PRO NOBIS H.I.

The new chancel screen, and the seats in the chancel are some very handsome old carved work, and the pulpit, of similar character, has a history. It was formerly in the church of S.S. Philip and James Norton S. Philip, and having been removed from there, it was found by Canon Jones at Telisford covered with whitewash, and was readily presented to him for Westwood. He had it considerably repaired and placed where it now stands. There is a figure on each panel, which together now read 1607; but whether there has been a transposition, and this should read 1670, I am not sure. At any rate the whole is admirably suited to its present position. The font is of eleventh century date, but the cover, a copy of the cupola on the tower, is more modern. The church is commonly said to be dedicated to S. Mary the Virgin, the chantry chapel was certainly so dedicated, but there is really no evidence with regard to the church.

On the afternoon on which I was present the worthy Rector did not conduct the service but his place was supplied by the Rev. Baldwin F. Leighton, M.A., a resident in Bradford. There was a fairly numerous country congregation. The singing was lively and cheerful, the Ancient and Modern hymn book being in use, and as the grave and quiet accents of the minister fell upon the ear the peaceful influence of nature without seemed sanctified and elevated to permeate the service and raise the mind from Nature's self to Nature's God. The sermon that followed was an

instructive exposition of a passage from that remarkable song, Psalm cxix., tending to enforce the necessity of personal holiness, and the danger of lowering the standard of our morality by comparison with those around and by many other means of self-justification, a danger to be avoided by the duty of selfexamination for which the period of Lent afforded a special opportunity.

S. MARY THE VIRGIN, SALTFORD.—EAST.

S. Mary the Virgin, Saltford.

SALTFORD is a wayside station on the Great Western Railway well hated no doubt by through travellers whom melancholy fate condemns to "stopping" trains, and Saltford hill is equally well hated by unskilful drivers on the road to Bristol. But the village itself lies off to the north of road and rail and has no animation thrown into it except for the week preceding the one great day in its calendar, the Bath Regatta on Saltford Reach. The roads are rough and stony and the first building you pass after leaving the station is a mill of stunted build and dilapidated appearance. You come up into the centre of the village and you find that the village inn is no more than a cottage with a sign hung out on its walls, but, on the opposite side of what in a larger place would be considered the market square, is a drinking trough above which some donor has placed a tablet whereon are carved the beautiful words with which our Lord greeted the woman of Samaria at the well—"Whosoever drinketh of "this water shall thirst again, but whosoever "drinketh of the water that I shall give him shall "never thirst, but the water that I shall give him "shall be in him a well of water springing up into

"everlasting life." No more appropriate inscription for a drinking fountain could be found, but I think a lively interest in the welfare of the people of Saltford would lead to an improvement in the state of the village, would clear the village pound and the little patches of green from the miscellaneous assortment of old tins, panchards and refuse which showed them to be the general rubbish heaps, would improve the narrow rough lane which is the only way to the church and would teach the living more respect for the graves of their ancestors than to allow them to be overgrown with nettles. It was a bleak and cheerless day when I visited Saltford and I do not wish to lay too much stress upon the effect which a certain combination of circumstances may have produced upon an individual, but it did cause a strong feeling of regret in my breast that while some chapel—all honour to it—stood with its doors invitingly open on the main street, the way to the parish church should be up an evidently neglected by-path.

Yet the natural position of Saltford is delightful. Standing upon what the Americans call a bluff you look down commandingly upon the broad meads and beautiful valley through which the Avon winds its way to the sea. Running along in front of the prettily wooded slopes on the Kelston side of the river the line of the Midland Railway can be traced for a long distance, and on the other side is the Great Western main line, so there is no lack of that animation which the passing train

imparts to the landscape, at least in the opinion of the townbred observer. Few rectories, even in this pleasant land, enjoy a finer prospect than this, which is bounded in one direction by the smoke of Bristol and in the other by the hills which shelter Bath.

The church itself consists of a chancel, nave and tower, to which a vestry has been added, but it was restored in 1851 on very utilitarian principles and I cannot say there is much in it to interest the archæologist beyond one or two good Perpendicular windows. Another of these has suffered a curious fate. At some period of its existence its tracery has been destroyed, and when the time came to repair it instead of restoring it in accordance with the windows beside it the builder calmly carried up the mullions and made a square top to the window—an exact copy of the sill inverted, so that in effect he has let a stone gridiron into the wall. The tower has been "mended" also and presents no particular point of interest. It contains only one bell, with the inscription—

PERROT FENTON. CHURCHWARDEN, T. MEARS OF LONDON. FECIT 1820.

Within the church we have a flat ceiling, old-fashioned pews and a western organ gallery wherein are placed the singers and the school girls, the latter of whom are not particularly attentive to the service. The walls are covered with plaster but the chancel arch seems to show traces of Early English work. The font is one of the

most interesting in the neighbourhood. It is heptagonal in shape with seven angels' heads at the base of the shaft. At the south-east corner of the nave is a well preserved tablet of freestone with the following inscription cut upon it in rude letters—

HEARE LYETH
THE BODY OF
LAMOROCK FLOWER
WHO DECEASED THE
6 DAY OF APRIL 1639
FLOWERS THEY WAR
NIPT IN YE SPRINGE
BUT FLORISHING NOW
WITH CHRIST THEIR KING

Cut round the rim like an inscription round a plate, so that some of them are upside down, are the words—

ROBERT FLOWER WHO DECEASED THE 15 DAY OF JULY 1632

There are other monuments in the church and churchyard to members of the same family who have for long generations occupied the ancient manor house, adjoining the churchyard and said to have been built by one of the Rodneys who were lords of the manor of Saltford from the reign of Edward I. to the end of that of Elizabeth. There is a record in the church that it was restored in 1851 by private subscription, and by a grant from the Diocesan Church Building Society; under this are the names of the churchwardens at the time, Lamorock Flower and J. Randle

Ford. I see also that at the Easter vestry, 1876, Mr. Lamorock Flower was chosen Rector's churchwarden for the twenty-third time, so that after the lapse of two centuries the same family retaining the same curious Christian name still holds a respected and honourable position in the parish—a worthy cause for pride for it shows that each man in that long line of ancestors has honestly done his duty in his day and generation.

The following inscription on a white marble tablet in the nave will be of interest to many readers who know and respect the old Major, who still resides at Saltford and every year gallantly joins the training of the N.S.Y.C. :—

THIS TABLET WAS ERECTED BY THE
QUEEN CHARLTON TROOP OF THE NORTH SOMERSET
REGIMENT OF YEOMANRY CAVALRY;
IN AFFECTIONATE REMEMBRANCE OF
MARY, *née* NAGLE (DESCENDED FROM THE ANCIENT
BARONS OF NAVAN, AND THE NOBLE HOUSE OF
DESMOND),
THE WIFE OF MAJOR FRANCIS HAVILAND, R.F.P.,
LATE OF THE 2ND REGIMENT OF DRAGOON GUARDS OR
QUEEN'S BAYS.
SHE WAS BORN IN IRELAND, 1ST MAY, 1799,
DIED AT SALTFORD, 8 NOVEMBER, 1870.
BELOVED EVERYWHERE.

There is also a tablet in the church to the memory of Benedictus Marwood Kelly, Admiral of the Blue, in her Majesty's service, erected by his widow in affectionate remembrance of a beloved husband. The lady who erected that tablet still

lives in the village; and just above the churchyard there is a new school, with this inscription over the doorway:—"Rebuilt by Juliana Kelly, 1874." The same lady does much to assist the poor and the aged; beside many other things she distributes coal during the winter, and in the summer gives a treat to young and old in the field in the front of Saltford house. She visits the people in their houses, and in fact does everything in her power to promote their welfare.

Two monuments to the memory of former ministers show two remarkably long incumbencies. The first is inscribed "To the memory of the Rev. "Haviland John Hiley, who was rector of this "parish 42 years; and also to the memory of "Eleanor his wife, both interred near this place. "They were eminent examples of the Christian "faith and exact in performing their duty to "God their neighbour and themselves. He died "Sept. 27, 1754, aged 65 years; she, Feb. 13, "1770, aged 82." There is another long in-"scription to the memory of "The Rev. Thomas "Slater, A.M., rector of this parish 34 years, the "vicar of Keynsham 35 years; he died August "2nd, 1788, aged 68 years," and several members of his family. These two incumbencies carry us over a long period, from the year preceding the Treaty of Utrecht to the commencement of the trial of Warren Hastings.

The church is in sad want of ventilation, for though the congregation was by no means crowded I found the atmosphere most oppressive, added

to which was the fact that the heating apparatus was foul, and that now and again a volume of smoke escaped from the floor of the chancel some distance from the stove. In connection with this I am constrained to make a remark respecting the use of the chancel. Legally we know very well that while the parish is charged with the reparation of the rest of the church, the preservation of the chancel is the duty of the rector, because in the olden time that part of the church was used by the priest alone. Personally I like to see a surpliced choir seated there now. But that is neither here nor there to those who deem the arrangement incompatible with their principles, but I think I may urge without involving questions of doctrine that the chancel should only be given up to the minister's family or to the squire. Is it desirable that the portion of the church nearest the Communion table, the portion towards which the attention of the people is directed throughout the service, should be occupied as it is in many places by the servants? This is not the arrangement at Saltford, but as the reading desk and pulpit stand between the nave and the chancel, the sole occupants of the chancel with the exception of a few little girls were a parish clerk and a man who attended to the stove. The proceedings of the former as he paced the church before the service began, and repeated the responses in a much louder tone than the minister spoke, and with an intonation which the congregation could not imitate, were all equally unpleasant.

In the demeanour of both himself and his companion there was a sense of self-importance, the natural result of their position, which was altogether unseemly and as objectionable as the sacerdotalism engendered by excess in another direction.

The service was taken throughout by the Rev. William Clarke Welsford, M.A., of Exeter College, Oxon, who has been Rector of Saltford since 1854. The hymn book in use is Davies and Baxter's Psalter and Hymnal. The season was Lent, and the sermon was appropriately chosen to direct the mind to that solemn meditation for which the Church sets that period apart. The text was, Isaiah lviii. 1—"Cry aloud, spare not, lift up thy "voice like a trumpet, and show my people their "transgressions and the house of Jacob their sins."

Like the adjacent manor of Keynsham Saltford was annexed to the honour of Gloucester and held thereof in the time of Henry III. and Edward I. by the family of Bayouse. They were succeeded by the Bassets, and then the Rodneys, of whom I have spoken. Afterwards it passed to the Brydges family, that of the dukes of Chandos and remained with them till the dispersion of all their property in this neighbourhood about a quarter of a century ago. The patronage of the living is now vested in Mrs. Welsford.

On a flat stone in Saltford churchyard is to be seen the following inscription :—

Stop Reader and wonder ! see as strange as e'er was known,
My feet dropt off from my body, in the midst of the bone,

I had no surgeon for my help, but God Almighty's aid,
On whome I always will rely, and never be afraid:
Tho' here beneath Intred the Ly, Corruption for to see:
Yet they shall rise and reunite to all Eternity.

FRANCES FLOOD,
APRIL 1, 1723.

The tradition in the parish is that the poor woman came to the Rector's barn suffering from some disease in the feet, and did not leave until they dropped off and were buried, as the inscription tells, while she departed on the stumps like the knight in the ballad of Chevy Chase, of whom the bard sang—

For Witherington I needs must wail,
As one in doleful dumps,
For when his legs were smitten off
He fought upon the stumps.

S. John Baptist, Hinton Charterhouse.

GEOFFREY CHAUCER, merry, delightful companion to those who will listen to the archaic form in which he speaks the English tongue, has admitted to his immortal portrait gallery a "wife of Bathe." But Shakespeare was never led into our western country and none of our beautiful spots are consecrated in the music of his verse. Yet in the first folio of "Henry VIII." there is one name mentioned, to understand which the student must learn something of the early history of this parish. Buckingham's surveyor tells to the king his artful tale of the Duke's designs upon the crown and finds a tempter for the traitor, saying

> He was brought to this
> By a vaine Prophesie of Nicholas Henton
> *Kin.* What was that *Henton ?*
> *Sur.* Sir, a *Chartreux* Friar
> His confessor who fed him euery minute
> With words of Soueraignty.

This friar's name was Nicholas Hopkins, as he is called in other places, but surnames had not then acquired the settled character they have now, and

S. John Baptist, Hinton Charterhouse.—South.

the monks were as often known by the house to which they belonged as by their own names. The Abbey of Hinton or Hentone to which this Nicholas belonged was a large and noted monastery, founded in 1227 by Ella, Countess of Salisbury. Hinton, together with the parish of Norton S. Philip, was held at the time of the Great Survey by Edward de Sarisberi, and the two manors were passed down to his descendants whose succession I have recounted on a previous occasion. A daughter and only child, Ella was left in 1196 sole possessor of the estates of this distinguished family. According to a romantic tradition this tender child was hidden away in Normandy by some of her relatives, perhaps lest the greed of an uncle for her estates might endanger her life. But this removed her from the wardship of the king, and she was not long after brought back and a husband was conveniently found for her in William Longespee, the son of fair Rosamund, the family title of Earl Salisbury being revived for him. His name of Longespee goes to show that he was esteemed a good warrior in the heyday of chivalry, when the holy expeditions of the Crusaders were in the first bloom of their attractiveness. It was probably Richard I. who gave him his wife but at the end of his reign. The Earl however was held in very intimate regard by John and accompanied the tyrant in all his wanderings over his kingdom. In 1209 he was chosen warden of the marches of Wales. He remained true to his sovereign throughout the

period of the Interdict, and when in the same year as the submission at Dover Philip of France invaded Flanders Salisbury commanded the English forces sent to aid Count Ferrand. He was one of the few barons too found in the royal camp when Magna Charta was signed, and afterwards commanded one of the armies which John raised at the end of the year to crush his opponents. Even he however seems at last to have deserted the tyrant, perhaps with prudential regard to the preservation of his estates, seeing that the king's cause was hopeless. At any rate he joined the party of Prince Louis and was one of those supporters of the invader who, immediately on the death of Sansterre, declared for the young prince Henry, who rewarded his fidelity with rich gifts. On the feast of S. Vitalis the Martyr in 1220 the foundations of Salisbury Cathedral were laid. The first was laid for Pope Honorius, the second for the Archbishop of Canterbury, the third by the Bishop, the fourth by the Earl of Salisbury, and the fifth by his Countess Ella. In 1224 we find him taking part in an expedition into Gascony, on his return from which his vessel was driven out of its course and he was delayed for several months. This seems to have undermined his health and he died on the 4th of March, 1226, leaving a family of four sons and four daughters. He was interred in the chapel of the Virgin at the new Cathedral of Sarum, and his effigy is still to be seen there though not in its original position. The men of that day were wont when the occupations of war

began to pall upon them to make munificent gifts to religious houses, and in this district Stanley Abbey had been founded by his father, Henry II., Bradenstoke Abbey by Ella's ancestors, and Monkton Farley by a Bohun whose wife was a member of the same family. Now our Earl himself gave his manor of Hatherop in Gloucestershire on S. Magdalen's Day, 1222, to found a Carthusian monastery, and by his will made several bequests to enrich the same establishment. The brethren however did not find the place a comfortable home, and upon their petition the good Countess transferred them to Hentone granting them in exchange for their property at Hatherop her manor of Hentone, with the advowson of the church, the park and all its appurtenances, as well as the manor and advowson of Norton. This property she took out of the hundred of Wellow and erected into a liberty. It seems that on the 6th of November, 1227, she laid the foundation of the buildings which were erected in honour of God, the blessed Virgin Mary, S. John Baptist and All Saints, though she subsequently took in many additions thereto. The foundation was confirmed in 1240 by Henry III., who conferred upon it the same privileges which his grandfather granted to the Carthusian house of Witham. It strikes one that these corporations were very pleasantly placed, when we read how they were freed from every kind of burden, analogous to those which in the present day make the British taxpayer feel himself a martyr to his country's good. The

king covenanted that "this house should be for "ever free and quit from gelds, danegelds, hydages, "scutages, works of castles, bridges, parks, moats "and houses; and also from toll, passage, pontage, "lestage, and all services, customs, and quest-"monies, and from shires, hundreds, suits of shires "and hundreds, and all pleas and quarrels: that "the monks should be exempt from all manner of "exactions; and that the King's foresters should "not intermeddle within the jurisdiction of the "monastick lands." Pope Innocent confirmed all this and gave a similar exemption *de spiritualibus* by a deed dated at Lyons in 1245. In the Valor Ecclesiasticus in the year 1534 their estates were valued at £248 19s. 2d., and included lands in Hinton, Wellow, Norton S. Philip, Monkton Farley, Bekyngton, Longleat, Lullington, Westwood, Rewleigh next Farley Hungerford, Freshford, Woodwick and other places. With regard to the name of this order, the word Chartreux by which it was called from the place where it was founded, became corrupted in English mouths into Charterhouse, of which an instance survives in the name of the great metropolitan school which was built on the site of one of these houses. In the same way Hinton, which itself means the village on the high grounds, obtained the distinguishing title of Charterhouse. Upon the dissolution in 1546, Hinton was granted to John Bartlett, who sold it to Matthew Colthurst. His son sold it again in 1579 to Walter Hungerford, and it remained in the possession of this family until the

commencement of the 18th century, when Sir Edward Hungerford sold it to Walter Robinson, esq., grandfather of Stocker Robinson, esq., who dying in 1781 left two sisters, his coheirs. The daughter of one of these married George Clark Symonds, once captain in the 18th Dragoons, who died March 21st, 1830, and to whose memory there is a monument in the church recording that it was mainly through his exertions that the church was enlarged and the living separated from Norton, the endowment being increased from Queen Anne's Bounty. Mrs. Brooks is the present lady of the manor.

The present manor house occupies the site of the Abbey, the chapel and some other portions of the buildings of which remain.

The church of S. John Baptist is not remarkable, having been added to and altered at different dates. It was originally of the usual form of chancel, nave and western tower. The south aisle is old but the north aisle was added less than fifty years ago by the exertions of Capt. Symonds. The interior of the church has a peculiar appearance as there is no chancel arch and the north aisle extends to the east wall of the chancel. The church was reseated in 1849, in a rather poor fashion and the arrangement of organ and vestry—curtained off behind the instrument—is not pleasing. The present roof of the nave and south aisle was placed in 1866, the money having been borrowed from the Loan Commissioners, and the chancel is being laid

with encaustic tiles. The eastern window is from a design by Sir Gilbert Scott and is filled with stained glass to the memory of Thomas Jones and his "friend and benefactor," Mary Day by his widow.

The upper part of the tower is not more than a century old having been carried up round the gables of the saddleback roof. The tower contains three bells, on the first of which there is no inscription. The second is an ancient one, the stamps on it being those of the anonymous founder t. g.

✠ Johannes § xti § Care.

The third bell bears the inscription :—

THO · SHVTE · RO · RVNDLE · C · W ·
L · C 1687.

Under the tower is a most interesting and curious tablet, more than two hundred years old, to the memory of a couple named Shute, who after 52 years of wedded life, died on the same day. Above the inscription are two skulls—the usual emblems of death—and an hour-glass over two hands clasping a heart. The inscription is as under :—

HERE LIETH YE BODIES OF JOHN
SHVTT AND MARGARET HIS WIFE
WHO LIVED TOGETHER 52 YEARS
AND DECEASED BOTH IN ONE DAY
THEIR BODIES BURIED ARE BVT
NOT THIR NAMES
THEIR UERTUES HAVE INBALMED YE SAME

WHEN STRENGTH OF NATURE
DID DECAY THEIR SOULS THEN
HASTEN TO AWAY
UNTO YE AUTHOR OF ALL BLIS
THE FOUNTAINE OF THEIR HAPPINES
A PAIRE OF DOVES SUTED OF SILVER
FEATHERS WHO LOUED AND LIUED
AND DIED HERE LIE TO GETHER
BEING YE 2TH OF SEPTEMBER
ANO DOMIN DEI 1668.

In the chancel floor we read there is a gravestone with the inscription, "Here liethe the bodi of "Anthonie Hungerford, esquier, captain wythin "the realme of Ireland, who desesed the 25 of "Maye in the 36 yere of our Queene Elizabeth's "raine, Ano Domini 1594."

After the Reformation the church of Hinton was attached as a chapelry to the vicarage of Norton S. Philip. In 1826 however it was separated and made a perpetual curacy. It is now a vicarage in the gift of the Vicar of Norton. Monuments in the church show how long the last two ministers occupied their cure. The following inscription preserves the memory of the one appointed in 1826—

THOMAS SPENCER,
M.A. AND LATE FELLOW OF S. JOHN'S CAMB.
FOR NEARLY 22 YEARS PASTOR OF THIS PARISH
DIED 26TH JAN. 1853
AGED 56 YEARS AND 3 MONTHS.

He was succeeded in 1848 by the late Mr. Girardot, who was highly esteemed in the parish on account

of the kindness which he and his family displayed to all around them. His death occurred quite recently though he had been absent for many months on account of ill health, and over his grave near the priest's door is a marble monument to the memory of

WILLIAM LEWIS GIRARDOT
27 YEARS VICAR OF THIS PARISH
WHO DIED 3RD JAN. 1876
AGED 75

The present vicar is the Rev. Charles Watkins, Theological Associate King's College, London, who was acting as curate in charge at the time of Mr. Girardot's death, and who laid down the sword to enter the church having formerly held the commission of a Captain in her Majesty's Service.

On the Sunday I was present the service was taken by the Vicar, who read very well though his voice is one which naturally must be difficult to manage. I imagine that he has introduced certain improvements in the mode of the service which do not meet with the unanimous approval of his flock. The revised edition of Hymns Ancient and Modern is in use, and a very good country choir, properly placed in the chancel, perform the musical part of the service in a very satisfactory manner. But in some corner by a pillar was a voice which I am sure was that of the banished parish clerk. The owner of the voice was an old gentleman of quiet and inoffensive appearance. He was evidently only the weak vessel containing a voice that would not be silenced, and as it was no longer

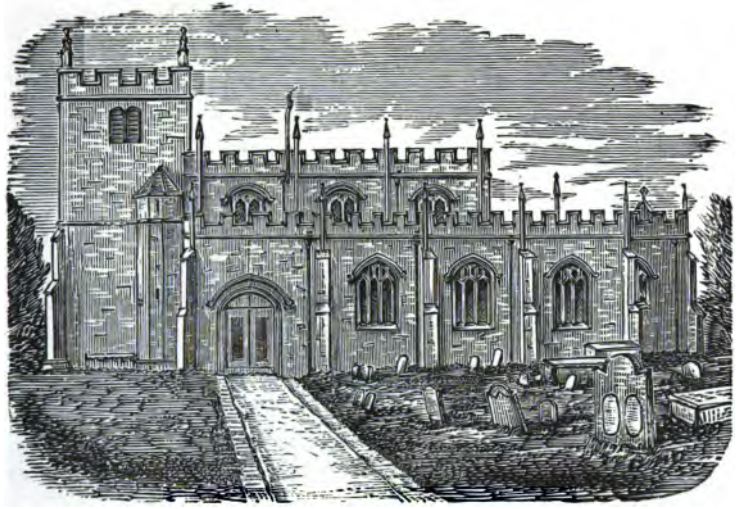
permitted the privilege of repeating the prayers and responses half a sentence ahead of the people now maintained an analogous position in their rear. Thus while the Psalms were in reading, he, with dogged persistence, proclaimed the concluding portion of a verse after the minister had commenced that which followed it. The service as I saw it however was very moderate in tone and one must be very captious to take offence at it. The day was Palm Sunday and so that beautiful hymn was sung,

All glory, laud and honour
To Thee Redeemer King,
To whom the lips of children
Made sweet Hosannas ring.

The text was taken from Philippians ii. 9, 11—"Wherefore God hath also highly exalted him, "and given him a name which is above every "name; that at the name of Jesus every knee "should bow, of things in heaven and things in "earth and things under the earth; and that every "tongue should confess that Jesus Christ is Lord, "to the glory of God the Father." The sermon was a very brief and concise exposition of the event in the life of Our Lord which Palm Sunday is appointed to commemorate, and the instruction which the Church should derive from it. The service concluded with the offertory by which means, I am informed, the expenses of the church have been met since the abolition of Church-rates.

Holy Trinity, Cold Ashton.

THE city of Bath has henceforth considerable interest in the parish of Cold Ashton, for thither it has gone to obtain its splendid supply of pure water, in which particular it can now bear comparison even with Glasgow whose cannie burghers have laid the fair waters of Loch Lomond under tribute to supply their needs. The connection which the iron mains have now established between the city and the secluded glen just over the borders of Gloucestershire, is not new but rather a renewal in a subterranean form of one that existed long before the Norman Conquest and lasted for centuries after it. Under the heading "Terra "Eccles' de Bade" in the Gloucester Domesday we read, "The same church holds Escetone in Polcrecer "hundred," that is to say that William's commissioners found the monks of Bath owners of the manor of Cold Ashton. They were of the only class of owners whose property was not jeopardised by his accession, and they retained possession through this critical period only noting in their annals that "The Norman Conquest occurred here," as it is wickedly said the entry will be



HOLY TRINITY, COLD ASHTON.—SOUTH.

found in Welsh pedigrees, "The Flood occurred "about this time." No other circumstance causing them to alienate the property it remained theirs as long as they retained a corporate existence. Before passing from the monks it is interesting to notice that they have left their trace in a local name. The last spring which the Bath Corporation has made subservient to its use is called the Monkswood spring, a name which recalls the time when the wood here, larger probably and denser than it is now, was retained by the ecclesiastics when letting the rest of the property to a tenant, in order that its covers might supply their tables with game.

After the Dissolution this manor and the advowson of the church, together with the manor of Tatwick and several woods in Hameswell, Tatwick and Cold Ashton, were granted in 1541 to Sir Walter Denis. Temp. Edward VI. we find that John Stratford died possessed of the manor, and his son sold it to Mr. Pipwell, Mayor and Alderman of Bristol, who died in the reign of Elizabeth about 1618. His son Sir Michael and his grandson John followed in succession. John sold it in 1608 to Mr. Gunning, also Mayor and Alderman of Bristol. His son Sir Richard dying without issue it passed to his daughter, the wife of Sir Thomas Langton, Mayor and Alderman of Bristol. After passing through the hands of so many dignitaries of the ancient municipality of Bristol it remained in the possession of the last-named family and their descendants. Mr. W. S. Gore

Langton of Newton park is the present lord of the manor. The present Rector and patron of Cold Ashton is the Rev. Edward Sayres, M.A., who has held the living since the year 1851, and in an incumbency of a quarter of a century has naturally won the general esteem of his parishioners, and the success of his ministry is shown by the large number of communicants on the Sunday on which I was present.

The name of the place is now spelt Ashton, and the historian of Gloucestershire, Sir Robert Atkyns, with simple faith in superficial appearances which says little for his knowledge of the fossil history that is concealed in words, says it acquired the name on account of the ash trees that grow there, ton or town being a sufficiently common termination, and merely signifying an enclosed place, a collection of human dwellings. But as a matter of fact the place is not noted for ash trees, and the spelling in Domesday is sufficient to prove that the modern form is a corrupted one. The name in Domesday is spelt Escetone and Leland gives it Cold Aeschtun; a plausible explanation which makes Ashton a corruption of Easton is disproved by these early forms, which clearly show that the first syllable is the Anglo-Saxon *Æsca* water and that the parish really takes its name from that with which it now supplies the city of Bath. Canon Jones remarks in an article on "The Names of Places in Wiltshire," in the "*Wilts Maga.*," that "in "ancient days almost every brook would seem to

"have had its distinctive name. Numerous "instances might be cited from the Anglo-Saxon "charters of names of the smaller streams which "are now quite forgotten." The English words ooze, wash, and possibly also gush are different forms of one word *uisk* or *uish*, in Welsh *wisg*, in Irish *uisg*, which is derived from the Sanscrit *ux* or *uks* to water. The term *whiskey* like the Scotch *usquebaugh* means simply "the water," like the French *eau de vie*. The word occurs as the name of rivers in the forms of the Ash, the Axe, the Exe, the Ouse, the Isis, the Wash, and the Usk, and the first syllables of the names Ashton, Axmouth, Exeter (the old name of which was Caer-Wisc), Oxford, Osburn, Uxbridge, Wisbeach, are all forms of the same word. With regard to Ashton the epithet Cold has doubtless been prefixed on account of its bleak exposed situation.

The church is not striking in its exterior appearance, but it possesses unity of design and will well repay a more than cursory examination. As its tame outline and debased windows bear witness it was built at the very close of Gothic architecture and is not older than the sixteenth century. It does not present relics of different periods but was built at one time and is a very good model of a village church on the eve of the Reformation. It has needed little repair in the three centuries it has existed, men have dealt gently with it and but a slight effort of imagination is needed to restore it to what it was when a Latin breviary was the service-book and tonsured priests the

ministers of the sanctuary. It consists of a western tower, plain and low, a nave with clerestory and a chancel. Each part of the building is surmounted with very commonplace battlements. On the south side is a porch and a south aisle which was apparently a chapel, the squint is still discernible close by the jamb of the priest's door. The gem of the church is however its ancient pulpit which occupies a recess in the north wall of the nave. The pulpit itself is of wood but the canopy is of stone. It was formerly disused, and the very access to it blocked by a modern clumsy pulpit, but in 1852 the present Rector to his honour removed the modern intruder, carefully cleaned the pulpit and supplied the pinnacles which had been knocked off from the canopy, and now preaches to his congregation from the same seat which tradition avers with great probability of truth was occupied by the good Bishop Latimer. While Latimer held the living of West Kington, in Wiltshire, he often preached at Bristol and in many churches of the district, and it is very probable that in passing to and fro he would willingly stay to occupy the pulpit of Cold Ashton, as he always strove to spread the doctrines of the Reformation.

While three steps to the left lead into the pulpit the steps to the rood-loft wind round to the right up through the north wall; they are perfect and terminate in what is now an open archway in the wall of the nave nearly level with the crown of the chancel arch. On the opposite wall is a corbel

which supported the beam, is it difficult to picture the rood-loft extending between these two points and the sacred emblem surmounting it?

The vestry on the north side is a modern arrangement, and it is to be regretted that the walls have been coarsely plastered and a singing gallery erected at the west end of the church. It were well if this were removed, and the tower cleaned and thrown open to the church; at the same time the walls might be uncovered and the old box pews removed; one of these of unusual size which being lined with cloth of sable hue looked like a huge black void was set apart I was told for the owner of Battlefields. The large stove with its clumsy pipe going up through the roof of the church might be sacrificed likewise without a pang.

This church is a striking monument of individual piety and munificence. Its Rector about the year 1500 was Thomas Keys, also Dean of Durham, and he at his own cost erected this building. The memory of the founder is honoured in a quaint fashion characteristic of the period. Over every window the return of the label moulding encloses the curious emblem of his name which is engraved as a tailpiece to this article. Over the porch on the left-hand side is a shield bearing the letter T and another bearing the key on the right-hand side of the arch. In the tracery of the east window is some old glass and this bears the same anagram as in the window mouldings, nay, even the bolt which secures the Communion rails is made in the form of two keys.

The good Rector is supposed to be buried in the chancel, and on the north side is a memorial brass above which the anagram is again sculptured in stone and stands up after the lapse of three centuries as sharp and clear as it came from the maker's chisel. The inscription on the brass is in contracted Latin, now become indistinct from age. It is as under—

Egretus · Rector · Thomas · cognomine · Reius
Conditur · hac · celebri · pertumulatus · humo
Qui · totam · hanc · sacram · ppriis · ex · suptibs · edem
Construxit · summi · motus · amore · dei
Obsecro · concedat · tali · p · munere · sanctus
Trinus · et · unus · ei · celica · regna · deus.

This may be translated "Interred in this frequented spot is buried the distinguished rector, "Thomas Keys by name, who moved by love of "the Most High God erected the whole of this "sacred edifice at his own cost. I pray that for "such service the Holy Triune God may grant "him heavenly dominions."

This Rector also built the parsonage house, Rudder says, in the year 1509, and he adds that some of the monks lived here and probably served the church. The house has an interest in connection with the battle of Lansdown. In that minor but stoutly contested fight on the 5th of July, 1643, Sir Bevil Grenville when leading his pikemen to a furious struggle in order to maintain a slight advantage his forces had gained, was felled with a poleaxe, mortally wounded, and his unconscious yet still breathing body was carried

to Cold Ashton rectory where he expired. His body was embalmed and carried to Echilhampton in Cornwall where he was interred in the family vault.

The Cold Ashton bells are two in number but like most else about the church they are of respectable antiquity having undergone no modern recasting. The tenor bell has only the figures "1616" and the other no more than the date

✠ ANNO DOMINI 1637

The churchyard is large and contains many graves. I have pleasure in adding it is also well kept, as its position amid so much natural beauty merits. It has several curious doggerel inscriptions, one of which I have transcribed.

A.P. 1793

A.P. 1825

Behold the husband and the wife
Now joined in death as once in life
Whose souls are now at rest we trust
In the blest mansions of the just.

H.P. 1824

Long did I wander in the shades of death
Whilst lingering sickness weaned my soul from earth
And all her tuisel'd charms a prospect new
Immortal pleasures open'd to my view
Patiene I waited for the joyful day
To speeding course along the shineing way.

On the east end of the chancel is a tablet which gives its twofold inscription in a curious form.

NEAR THIS PLACE
LYE INTERRED THE BODIES OF
EDMUND FIDO
AND MARY HIS WIFE

HE / SHE } DEPARTED THIS LIFE { 3 JULY 1720 / 4 JAN 1712

HIS / HER } AGE { 95 / 86

The churchyard also contains a number of graves of members of the Whittington family formerly resident here, which claims descent I believe from the famous Dick whom Bow bells exhorted

Turn again Whittington
Thrice Lord Mayor of London.

On the Sunday I was present at morning service the prayers were read by the Rector, the service being of the plainest. He was assisted by the most commendable parish clerk I have yet come across. A genuine countryman he was of the old and wellnigh extinct type, dressed in the style of gaiters and kneebreeches, his bowed form betokening him a tiller of the fields. His cheerful contented appearance, his modest and devout demeanour in the church, and his quiet intelligence brought to one's mind Crabbe's "noble peasant Isaac Ashford." Much is written and said in these days of the backward position of the rural population, whose orators with curious self abnegation decry the intelligence of their own order, and there is no doubt that chiefly by the agency of the steam-engine and the printing-press all the established conditions of life in country places have been broken up. If we are inclined

now to look upon the old life begun, fulfilled and ended in one parish and recorded in the same registers with a long line of ancestors as the habit of a dark and barbarous age, it is well to meet one of those who, without hearing even of the majority of the things which we deem necessary to constitute ordinary intelligence, yet command our respect and prove that the old system produced good true Englishmen.

To return from this digression into which this very pleasant old parish clerk betrayed me, I may remark that the singing was better than I should have anticipated in that small country congregation. Miss Sayres is the honorary organist and she uses the Hymns Ancient and Modern and Tunes, and her schoolchildren, with other assistance, s ng very pleasingly.

As the sacrament was to be administered there was no sermon and so the service concluded with the hymn

The heavenly word proceeding forth.

S. James, North Wraxall.

NORTH Wraxall, or "Werocheshalle" as it is styled in Domesday, is a pretty village lying about two miles north of Marshfield and in the line of the Fosse road. A family who bore the name of the place held it from the Conquest down to the year 1351. Sir Godfrey de Wrokeshale was in 1266 a partisan of John Lord Giffard of Brinsfield at the battle of Evesham, and his name often occurs, says Canon Jackson, in Wiltshire deeds. The same excellent authority tells us that Ralph de Brokenborough was lord of the manor and patron of the church and a chantry within it to which he presented in 1361. In 1390 these belonged to the Cervingtons of Longford one of whom sold the property to Thomas Young, M.P., Recorder of Bristol and afterwards Chief Justice of the King's Bench, who in 1453 was committed to the Tower for a motion in Parliament for a Yorkist succession if Henry VI. died without issue. He died in 1477 and was succeeded by his son Thomas, whose daughter and heiress, Alice, brought the property to William Malet, esq., of Enmore, in Somerset. The property had been divided as

S. JAMES, NORTH WRAXALL.—SOUTH.

early as 1406, when Edmund Ford of Swainswick, Bath, held one-third of it. This came to the Blounts of Bitton and Mangotsfield and by their heiress to Sir John Hussey, afterwards Lord Hussey of Slenford, Lincoln, who was beheaded in 1536. His lands here and the advowson were purchased by William Button of Alton Priors in 1530. Sir Robert Button, bart., his descendant, sold the manor and all his property there, the advowson excepted, to William Grove of Broadchalk, Wilts, who sold them in 1682 to Mr. James Wallis, from whom they descended to the present owners, the Methuen family, as a tablet in the church explains. The advowson passed by the heiress of the Bitton family to Mr. Walker and thence to G. H. W. Heneage, esq., Compton Bassett. It now belongs to Oriel College, Oxford.

The present Rector is the Rev. Francis Harrison, M.A., late fellow of Oriel College, who has done much to promote education in the parish, and is of good repute in all the country round for his charity and kindness to the poor. The national school consists of two rooms, the larger of which was erected in 1870 at his expense. Anyone who visits his church must wish as I do that having organised this part of his work he would next bestir himself to obtain the restoration of his church. The existing abuses are of far longer standing than his incumbency so it cannot be said that he is responsible for them, but he alone can arouse the parish to a due sense of the unworthy condition of God's house. The church

which consists of tower, nave with a chapel on the north side, and chancel is an ancient structure. The doorway in the porch on the south side is Norman with very fine chevron ornament; in a niche in the centre a figure of the patron saint has recently been placed, probably fulfilling the original arrangement. In the north of the chancel are the narrow round-headed windows with deep splay of the same period as the doorway. The window on the south side is a square-headed Decorated window. The chancel arch is noteworthy, springing without imposts from the wall, on either side of it remain the corbels that supported the rood loft. The tower is said to be Early English and to have had a saddle-back roof, but this has been removed and the tower carried a storey higher, and terminated in four pinnacles, without continuing the buttresses. At the east end of the south wall of the nave is a Decorated window with bold tracery, which is carried higher than the rest of the nave and breaks the continuity of the roof outside. Having said this much one's catalogue of complaints must commence. The roof is hidden by a heavy plaster ceiling which bears down upon the arches in a most depressing fashion. The walls are coated with yellow ochre so thick that though there is a pannelled inscription of the sixteenth or seventeenth century behind the pulpit, not a letter of it can be deciphered. If it were cleaned I believe it would be legible. Two other relics of antiquity which have been treated with similar vandalism are

two effigies, of one of which Aubrey speaks in his "Collections." He saw "The battered monument "in freestone of a crossed-legged knight with a "shield by his side, but *sans charge.* The in- "habitants say it is the Monument of Sir Geoffrey "of Wraxhall, of whose name here is frequent "mention." The other is a female figure, which he describes as though painted on the glass of one of the windows, but in fact he must have seen it placed just under the window.

I saw that one figure was that of a knight in armour, but more I could not discover, for it was laid on its side close to the west wall of the church and resting upon it were the coal scuttle, brushes, &c., belonging to the church. The clerk noticing my perplexity said, "They didn't use to be there, "but we put them back to back and laid a stone "on top to make a foundation for the stove, but "the arrangement did not answer after all." So the stove was moved and there the effigies lie doomed to certain destruction. On Cromwell's broad back is cast the burden of the damage which has been done in churches at times beyond the memory of tradition, but how much of it is really the work of ignorant and indifferent church-wardens afterwards! Much destruction has probably been effected in a manner analogous to that now going on in North Wraxall Church, which is yet charged to the memory of the Great Protector, like the demolition of the nave of Bristol Cathedral, which had no existence for centuries before his time.

The high box pews have served their time and deserve now to be cast into the fire for they are rotting away, and spongelike fragments broke off under the touch from the one I was seated in. The pulpit fringe, though it did not reveal the trail of the serpent, showed something very much like it, the trail of a snail that had climbed it instead of wandering over the luxuriant vegetation in the churchyard without. The clerk's desk was adorned with a rich black velvet cloth, and when I inquired if they were in mourning I was told "No, it used to be on the pulpit. but they "moved it some years ago and placed it there." Looking at it more closely I saw the initials P. M. and the date 1774, worked on it in what had been silver braid, and it then became apparent that this must have been given by the Methuen family to drape the pulpit on the death of Paul Methuen, and that the parish authorities thought the material too good to be removed and so it had remained in permanent use for more than a century. At the west end of the church is a singing gallery on the front of which is displayed a royal arms of the Stuart period. As the Rector rapidly read the prayers the girls and boys in the gallery shrilly returned the responses ; there was, I believe, no intentional irreverence in their manner, but their loud, undisciplined voices betrayed sad need of a choir-master, who among other things should teach them to demean themselves with more respect for the sacred duty they are engaged in. A curious custom of the place I

noticed too. When the hymns were being sung the congregation turned round towards the singing gallery and faced the choir. I was thereby led to notice that the organ blowing was done by a girl, whose head and hat adorned with two or three flying feathers danced up and down most energetically, while holding a book in her left hand she made strenuous efforts to join in the general harmony. The hymn book in use is Hymns Ancient and Modern with Appendix. After the Litany and the pre-communion service the Rector preached a brief sermon from John vii. 17—"If any man will do his will he shall know "of the doctrine whether it be of God or whether "I speak of myself." Practice not profession, deeds not words, actions not talk was the lesson, he said, enforced by Our Lord; not those who professed, but those who really lived the religious life, were those whose lives were held up by Our Lord as an example. He went on to point out that the word "will" in the text meant "wishes" "designs," as it does in the Athanasian creed, where *Quicunque vult* is insufficiently rendered by "whosoever will be saved." Not only in the gospel but in other parts of the Bible they found a holy life inculcated. In explaining the meaning of the text that directly they made an active effort to do good, the truth would be revealed to them, he said that both the apostles and their Master enforced the necessity of a life instead of a talk of religion, of practice instead of profession. It was so easy said the preacher to talk religion and to

have a few canting phrases from the Bible ready to hand, and use God's name. And not only was it easy but dangerous because such a person was so likely to deceive himself, and the self-deceived most readily fell unconsciously into sin. To live religiously was difficult, but they knew what they ought to do and let them do it. But let them not make a fuss about it, let them do good without telling people all about it, leave others to find it out for themselves.

Aubrey speaks of the north aisle of this church in which were lying when he wrote the freestone figures before referred to, and in the east window was a mailed figure possibly of a Knight Templar in stained glass which has disappeared. He also mentions several members of the Button family who are buried in a vault there, whom "for pitie "and for they were my very worthy friends, I here "sett them down." He remarks "There is no "monument set up for them but the pennons "which are now dropping." The place is now thoroughly modernised and occupied as the burial place of several of the Methuen family. It probably marks the position of the chantry chapel which existed here according to the return made to Henry VIII., a copy of which was recently published in the "*Wilts Maga.*" It was thus described, "Chantry of Geoffry Wrexall for "1 chaplain to celebrate once in three weeks "in North Wrexall. Clear value xxxv.s William "Spenser a student in Oxford xx^tie yeres." In the centre is a marble sarcophagus bearing inscriptions

to the memory of "Paul Methuen, esq., head of "his mother's family, the Selfes of Beanacre, and "son of the Right Hon. Sir Paul Methuen, K.B., "died 22nd January, 1795, aged 72," and of his wife Christian daughter and co-heiress of Sir George Cobb, bart., of Adderbury, Oxon, by Anne his wife, daughter and heiress of John Langton, esq., of Newton S. Lo. She died on the 21st of May, 1799, aged 56. Paul Cobb Methuen, the son of the foregoing, died on the 14th of September, 1816, aged 64. The windows are filled with stained glass, some of the designs being merely the shields of the Methuens and the families they are allied to, while on the roof of the chapel are a series of shields showing heraldically the descent of the Methuens buried beneath. In the sills of the windows are the three following inscriptions :—

IN · MEMORIAM · NOBILIS · DOMINÆ · JANIÆ · DOROTHEÆ · HENRICI · PAULET · ST. · JOHN · MILDMAY BARONETTI · FILIÆ · NATU · MAXIMÆ · ET · PAULI BARONIS · METHUEN · UXORIS · OBIIT · 15MO · MART A.D. · 1846

IN · MEMORIAM · HONORABILIS · DOMINI · PAULI PRIMI · BARONIS · METHUEN · DE · CORSHAM · OBIIT 11MO · DIE · SEPTEMBRIS · A.D. · 1849

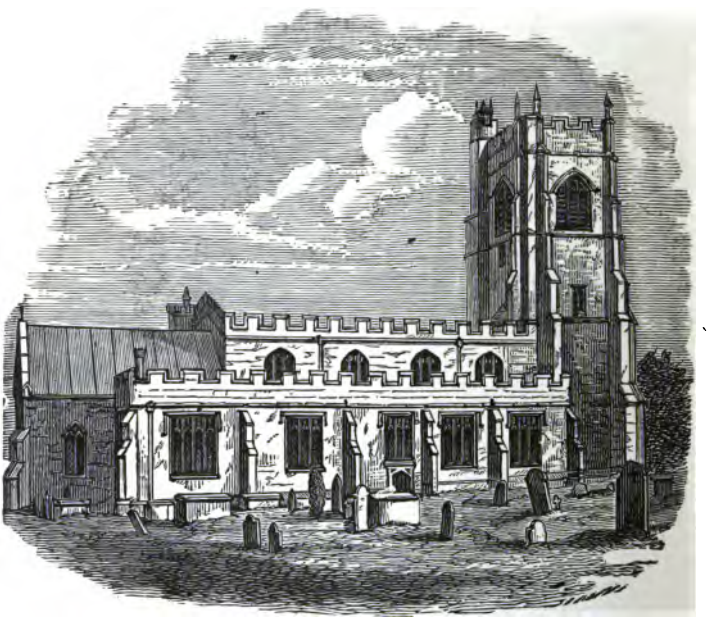
IN · MEMORIAM · PARENTIUM · CARISSIMORUM QUATTUOR · HAS · FENESTRAS · POSUIT · FRED · HEN PAULUS · BARO · METHUEN · A.D. · 1854

On the wall of the chapel is a marble tablet bearing a very pleasing poetical inscription on a daughter of Paul Cobb Methuen :—

NEAR THIS PLACE ARE DEPOSITED THE REMAINS OF
ANNE MARIA METHUEN
SECOND DAUGHTER OF
PAUL COBB METHUEN ESQ

Though no proud monument or breathing bust
With awful grandeur guards her slumbering dust
This simple tribute shews and shews with truth
When Anne perished in the bloom of youth
How memory of her worth can love to tell
And on her charms with grateful pleasure dwell
How perfection shone in her combined
The fair bosom—with a spotless mind
But virtue needs no record on her tomb
Enough that heaven recalled her bright young breath
And more—religion calmed the fears of death
P. M. 1808

Outside the chapel is a tablet to the memory of Ezekiel Wallis of Lucknam, only son of James Wallis, died 31st December, 1735, aged 43, and Cecilia his wife, only daughter of Isaac Selfe of Beanacre by Penelope his wife, daughter and coheiress of Charles Lord Lucas, baron of Shenfield, Essex. Mrs. Wallis married secondly the Worshipful John Coyed, LL.D., warden of Winchester College, whom she survived and departed this life January 31st, 1760. The monument was erected by their nephew Paul Methuen.



S. JULIAN, WELLOW.—NORTH.

S. Julian, Wellow.

THE road from Bath to Wellow leads through two or three beautiful Somersetshire valleys. Odd down commands a broad and beautiful expanse of hill and dale closed in in the far distance by the tall chimneys of Bristol. Further on you pass over the rushing babbling stream, the Cam, and then winding up the road you have a charming glimpse of the house and church and village of Combe Hay. Dipping down into an enclosed valley you come upon a church that is one of the most notable and interesting in the neighbourhood. The road is a hard one for horses for it winds up and down dale in a most abrupt fashion, but it passes through pretty country lanes, bordered on either hand by tall hedgerows which on Easter Day were smiling with the tender blossoms of the spring wildflowers. The day was one to remember out of the strange days of which the beginning of the year 1876 mainly consisted. The sun shone powerfully out of a clear bright sky of that pure azure blue which is associated in thought with Italian scenes, and nature oppressed with much and heavy rain rejoiced in the new and vivifying influence. While it lasted it was like a

day in June, it was a day of a kind of which there were not many in that spring. The state of the elements changed and the pleasant day vanished like the mirage.

With the exception of the chancel Wellow church is a fair specimen of the Perpendicular style, dating some years before its decadence. Like all the churches of this style in Somersetshire it partakes rather too much of the manner of a town church rather than that of the village, but that is to be understood when we take into consideration the example led by the rich Abbeys of Keynsham and Glastonbury, which would lead to the pretentious rather than the humble style.

The neighbourhood does not lack grand towers, but the tower of Wellow is certainly for effective character by far the finest of its style. It is true that it wants the evidence of one general design, and that it has certainly the appearance of hesitation in the main features, but notwithstanding this it is bold, well proportioned, and remarkable in breadth of effect. The details certainly may be taken exception to, but when are they faultless?

The east window and much of the interior arrangements of the chancel are new, it having been in the main rebuilt in 1845. Where the old part remains the chancel is geometrical Decorated, the windows lighting north and south being good examples. The piscina in one corner of a window on a sort of column is I understand often sketched. It is certainly as far as my knowledge goes perfectly unique, and at any rate shows that

architects were not in earlier times as much led by precedent as it is and always will be the distinction of lawyers to be bound. A charming little chapel is projected southward from the chancel by a panelled Perpendicular arch and is known as the Hungerford Chapel. The ceiling is panelled in oak, and partially decorated with colour. Across the east end is a tomb in characteristic style to the memory of Dorothy Popham, died 1614, born a Hungerford, whose wellknown arms are emblazoned everywhere. On the tomb is the effigy of a lady in a close fitting dress with a large ruff and on the panels of the tomb are the effigies of several children. On a black tablet behind the effigy of the lady is the following inscription—

Epitaphium in mortem Dorotheæ Popham, fidelissimæ conjugis Edwardi Popham, armigeri: obijt Anno Christi incarnati 1614, primo Decembris die, anno ætatis 26.

ALMA PARENS, MATER VIRTUTIS, CANDIDA CONJUX—
HÆC TRIA CUM PARVO CORPORE MAGNA JACENT.
DEGIT CASTA VIRO, VIRTUTI VIXIT ALUMNA:
(QUID MAGIS OPTANDUM) PAUPERIBUSQUE PARENS.
VIR VIRTUS: POPULI DAMNUM DEPLANGITE VESTRUM—
EN MISERI! TUMULO CUNCTA SEPULTA JACENT.

There are also the following memorials of the Hungerfords:—

HERE LYETH THE BODY OF GILES
HUNGERFORD GENT WHO DEPARTED THIS
LIFE THE 14TH DAY OF OCTOBER
IN THE YEAR OF OUR LORD
1638

ALSO HERE LYETH THE BODY OF JANE
HUNGERFORD THE WIFE OF GILES
HUNGERFORD GENT. WHO DEPARTED
THIS LIFE JANRY THE 18TH
1679

HERE LYETH YE BODY
OF SVSANNA HVNGERFORD
DAVGHTER OF EDMVND
HVNGERFORD OF
CHEISBVRY IN WILTS ESQ
DIED YE 10TH OF OCTOBR
AO DNI 1652

On a zinc plate in the same chapel we read—

HERE LYETH THE BODY OF MRS.
VRSVLA HUNGERFORD SECOND
DAUGHTER OF MR. JOHN HUNG
ERFORD OF NORTH STANDING
IN THE COUNTY OF WILTS
WHOE DEPARTED THIS LIFE THE
16TH DAY OF OCTOBER ANO DOM
1645

On another tablet it is stated—

HERE LYETH THE BODY OF IOHN
HUNGERFORD THIRD SONNE
OF GILES HUNGERFORD OF
WELLOWE IN SOMER GENT
DIED YE 18TH OF IULY OF AGE 17
AO DNE 1655

In the north wall are the remains of a tomb with a black letter inscription not readily deciphered imploring prayers,

FFOR ' THE ' LOVE ' IHU ' AND ' MARIÆ ' SAKE
PRAY ' FOR THEM ' THAT ' ONE ' IESUS ' MAKE

Some fragments of paintings of the twelve Apostles remain on the east wall, and in the corner is the canopied niche which once held the statue of the Virgin.

The nave, with arches right and left and good clerestory windows, is handsome and well proportioned. It is divided from the chancel by a panelled arch and a good rood screen coloured and worthy of study. It is well roofed in with tie-braces and corbels; the roofs of the aisles are panelled, all being of oak. The nave with the tower, which is open at the west end, gives an artistic view, whether looked at from the east or the west end. The fine old oak seats with their poppy headed benchends of uniform design are, I regret to say, the most uncomfortable of seats. I suppose the ancestors of the present inhabitants of Wellow were used to kneel not to sit in church, for the accommodation in the latter respect is singularly deficient. A very fine old early Perpendicular door, lock and latch complete, leads on the south side into the porch, which is fine, battlemented and canopied. There are many points of interest that might be pointed out, brackets for saints, hagioscopes or squints, the small turret for the rood steps, fragments of old glass, and seventeenth century work, wood and stone work, the Elizabethan font cover, but I must content myself with referring my readers to this church as well worthy a visit, architecturally, archæologically, artistically and as a pattern of neatness and conservation. Its position

in the landscape is at all points lovely, whether as surrounded by the picturesque cottages of the village or sunk in a wooded valley that may be said to be one of the most charming in our neighbourhood.

Of the monuments in the church, besides those in the Hungerford Chapel already described one, or two are worthy of notice :—

M.S
MEMORIÆ JOANNÆ
BANKE QVÆ ABIIT ULT
FEB. 1644 ÆTAT SVÆ 27
PLANGITE LECTORES ARCTA
HACNA CLAVDITVR VRNA
FÆMINEI SEXVS GLORIA
FAMA DECVS
FLORATA OCCVBVIT VIXIT
REDAMATA VICISSIM
VIXIT 83 OCCVBVIT
BELLA VENVSTA PIA

A tablet with Cherubic surroundings at the east end of the south aisle will attract attention. It is to the memory of Thomas Scudamore, gent., of Whiteoxmead, who died 5th July, 1718, aged 79.

In the south aisle is a monument which has a slight connection with the civic history of Bath :— "Near this place lyeth the body of the Rev. "Mr. John Hodson, minister of this place many "years, who died March 11th, 1718, aged 75. As "also the body of his son Edwin Hodson, late "member of the corporation of Bath, who died "May the 18th, 1735, aged 40. And also the

"body of Mrs. Sarah Bletchly, of Bath, who died "July 21, 1741, aged 57; at whose expence this "monument was erected to the memory of the "abovesaid Mr. Edwin Hodson."

The oldest monument in the churchyard is an altar tomb, the inscription on which is still clear and decipherable—

HERE LIETH BODY OF ANNA
THE RELICT OF GEORGE SCUDAMORE MARRIED
UNTO THOMAS BANK DECEASED THE
9TH DAY OF APRIL ANNO DOM 1632.

The strange ways in which people's thoughts will find expression when they think it their duty to "improve the occasion" is instanced by the following lines:—

Dear kindred friends and those that saw me die
Don't mourn for me no longer sigh
Make Christ your friend who was a friend to me
Then you are safe to all eternity.

The following inscription is somewhat strangely worded but there is a mute pathos in the dates and figures accompanying it that check the rising smile. She died in 1768 aged 43 and he lived to the year 1808 and to the age of 82.

As God together did us Joyn
So he did part us in our prime
We live in love unto her end
And I have lost my only Friend.

The importance and the joyfulness of Easter day were delicately and pleasantly impressed upon the worshipper when I visited the church

for its time-seasoned furniture had been made to blossom forth with some of the glory that illuminated the fields he had just passed by. On the communion table were beautiful bouquets of flowers, and on the choir stalls and the reading desk and pulpit were garlands and bunches of primroses and daffodils. The font, always a convenient subject for floral treatment, was embowered in flowers and the brackets round the church which erst supported the statues of saints were now adorned with flowers. The general effect was most pleasing for it was unobtrusive. These displays always testify to the fact that their are young ladies in the parish possessing love for the house of God and good taste and industry on its service.

The service was as plain and simple as the most rigid Low Churchman could demand, and yet there was breathing through it that reverence and care, that feeling of warm and active devotion which is the plea and justification of more elaborate ritual. The service was taken entirely by the Vicar, who read the prayers with singular force and distinctness, and it was a pleasure to hear the specially beautiful service for the day so well delivered. The choir was not surpliced, but it was remarkably well trained. The Vicar has found some very good material in that remote country place, and has succeeded in the particularly difficult task of enforcing a becoming modesty of demeanour in the church. The hymn book in use is Hymns Ancient and Modern with Appendix,

and in place of the anthem we had the Easter hymn—

> **Christ the Lord is risen to-day,**
> **Christians haste your vows to pay.**

Before the Communion service was sung the familiar Easter hymn—

> **Jesus Christ is risen to-day,**
> **Our triumphant holy day.**

The Vicar then preached with the same force that he had read the prayers, and delivered a model address. His matter was sound and appropriate and not involved in doctrinal perplexities, his manner was characterised by a blunt frankness and directness of speech very telling in its effect.

The text was taken from the Gospel of S. John xiv., 19—"Because I live ye shall live also.' He said the heretics of old time puzzled themselves with this great question; How can Jesus Christ be risen from the dead? We who believe on the other hand, if anything puzzle ourselves with this question, How can Christ die? How can He who is our life, in whom we live and move and have our being, die? If He is the resurrection and the life, how can the life die? If His flesh is the life of all how can Death have dominion over Him, even for the short space of part of three days? Of course we know the answer, He died of Himself, He became obedient unto Death. "No man "taketh it from Me, but I lay it down of Myself. "I have power to lay it down and I have power "to take it again." What then can be a greater manifestation of Divine power than for the life

to die? Death can have dominion over Him for not a moment longer than He had foreordained. What avails it that Jesus Christ cannot be holden by Death? That neither can Death hold us. If there is a resurrection of the head there must also be a resurrection of the members, and we know that we are as it were members of this Christ. So S. Paul especially in his epistle to the Romans treats of the resurrection of Christ as the head, and of us as the members, as perfectly inseparable. "If there is no resurrection of the dead, then is "Christ not risen." On the other side "now is "Christ risen from the dead and become the first "fruits of them that slept." First fruits presuppose something to follow. What a comfortable saying that for us who are daily and hourly approaching the bourne whence no traveller returns, as we lay our loved ones in the grave that if we have Christ in us we shall certainly rise through Him. Of the facts of history no fact is more certain than that Christ rose from the dead. The preacher proceeded to mention two deductions from his subject, first that they must live in faith in the Holy Ghost which probably took them from things they touched and saw to that unseen place where they would rest for ever. They showed a living faith by being different from the world, by being gentle in the domestic circle, by being truthful, faithful, self-denying. There was, he said, another essential means of realising the text, they must eat the flesh of Christ and drink His blood. In the course of a forcible exhortation

to approach the table of the Lord he said, once more refuse to eat of this divine feast, and if these holy words are true—thank God there is not one that doubts it—there is no more certain way of losing that life in Christ. Yet I fear that many of you will do as so many have done for the seventeen Easter Sundays that I have had the duty and privilege of ministering unto you.

The Norman scribes made many blunders in copying the Saxon names of places into Domesday, and here they altered Wellow or Welwe into Telwe. We read "Osbern himself holds Telwe. "Dono held it in the time of King Edward." Osbern was the founder of the family of the Giffards, whose principal seat was at Brimpsfield in Gloucestershire, but afterwards in Wiltshire at Winterborne, called after them Winterborne Giffard. He was a Norman chief whose fidelity William had proved in a rebellion in the dukedom and whose services in the conquest of England were rewarded by grants of land in the three counties, Somerset, Wilts and Gloucester. He was succeeded by Elias Giffard, a benefactor to the Abbey of S. Peter Gloucester, of which his son and successor, in name another Tishbite, was a monk and therefore as may be supposed also enriched it. He likewise gave lands at Aldbourn, Wilts, to the Knights Templars. He was followed by a third Elias and though the succession of the same cognomen was broken by a Thomas in the time of Richard I., another Elias followed who took part with the barons against

King John and therefore forfeited his estates. Restitution of them was made by Henry III., but Wellow does not seem to have returned to the Giffards as it is held in that reign of the honor of Gloucester by Henry de Montfort, whose descendant Reginald sold it in 1347 to Sir Bartholomew Burgersh. From this family it passed to the Hungerfords, who appear here in 1372, and from them to the families of Hastings and Huntingdon, the same succession in fact as that of the manor of Newton S. Lo, the present owner of which has lands in this parish. In 1630, Sir Arthur Capel, Knight, was lord of the manor. Subsequently the manor seems to have been divided, but the several portions have been successively acquired by Mr. J. G. Willis who is at present lord of the manor and owner of the the curious manor house. This was originally built by the Hungerfords, and in one chamber called the oak room is a splendid carved oak fireplace in a beautiful state of preservation. The Renaissance work on it is as sharp and clear as when it left the carver's hands and the doorway to the room excites similar admiration. The porch, bearing the date 1634, is now the back way to the house, but was at one time evidently the main entrance and approached probably by an avenue of elms. The three trees now standing do not give much idea of a grove, but the owner can recollect when in his childhood several more were still living and looked like what tradition asserted them to be, the remains of the grand

avenue. The church stood within a stone's throw of the house on the verge of the park, as we still find it in so many parishes.

The rectory of Wellow was conferred upon the Abbey of Cirencester so long ago as 1133 by their founder King Henry I., and since the Reformation the gift of the Vicarage has been in private hands, the present incumbent being the Rev. George William Horton, M.A., of Trinity College, Cambridge.

The dedication of the church to S. Julian the Martyr, who was Archbishop of Toledo and suffered in the year 690, is exceptional. There is also a well in a cottage garden which is called the Holy Well of S. Julian, from which the water for baptism used to be taken. I have not seen this well, but generally a well whose water was remarkably clear and cold was credited with wonderful properties and often supposed to possess peculiar virtues for bathing weak eyes. According to a legend which I have seen in print this well was in its day an important pillar of the respectability of the Hungerfords, for in fact it was the abode of the family ghost, who when

Doom'd for a certain term to walk the night

haunted this well. The apparition, who was a fair lady clad in white, was perhaps when in the flesh an Irish colleen; at any rate her mission was analogous to that of the moaning banshee—to announce that death had marked out some member of the house as his prey. Whenever the black

fate loomed over the family this white lady was seen seated at the side of the well, but of course when the Hungerford name became extinct her occupation was gone, and she is now well nigh forgotten in Wellow.

The registers date from the year 1561 and the following entries in them, in part extracted from the churchwardens' accounts are sufficiently interesting to set down here. The first relates to the addition of certain fittings to the church :—

It is to be remembered that the seats in the chancell or quier were made at the cost and charges of the parishe in Ao. Dm. 1619, as appeareth by the book of accompts of the churchwardens for that yeare. Also the gallerie over the chancell door was made in Ao. Dm. 1616 and the organ was placed there as appeareth by the aforesaid book in the accompt for that year 1616.

We have also the entries of certain bequests for the benefit of the poor, and one of them winds up curiously with a quotation from the Bible, which might almost be read as a gentle hint to the trustee not to abuse the confidence placed in him :—

It is also to be remembered that ffreymond *Fritz* (or Frip) Gent died at Hassadg-farme in this parishe Ao. Dm. 1612, and was buried at Norton Phillipi who gave unto the poor of this parishe eight pounds of monye, and as many also to the parishe of Phillips Norton. The eight pounds given to this parish of Wellow was put into the hands of Henry Light of this parishe who every yeare payeth for the use of

it to the overseers of the poor sextene shillings at Easter to be distributed to the poor. Prov. 22. 22. Robbe not the poor because he is poor &c., vers. 23 For the Lord will plead ther cause and spoyle the soul of those that spoye them. Amen.

Memorand : that in the year 1637 Elizabeth Blewitt the relict of Mr. Joh. Blewett, Esq. : died here about the feast of St. John the Baptist, and was buried at Ilxcome, Devon : whoe gave to the poor of this parish 5*l* which was distributed presently. In this year 1637 the Lady Anna Popham, wife unto Edward Popham, Esq. : deceased here the XIth. of ffebreuary and was buried at Orchard whoe gave to the poore of this parishe presently to be dis tributed 5*l*.

With regard to the bells there are the following entries :—

Also in the year 1619 the frame of all the bels was new made, as appeareth by the book of accompts which the churchwardens made 1619.

In the latter end of this yeare aforesaid 1633 insta comput : ecclæ Anglicanæ that is to say in the end of February Mr. Henry Trevilian a dyer in London did give a bell unto this Churche of Wellow w^h^ bell was in weighte sexscore and two pounds whereunto he added clepper stock and whele, all redye made and sent from London.

The same Henry Trevillian did also at his owne coste build that pyramide wher the said bell hangeth wth all things belonginge thereunto w^th^out any cost or recompense from the parishe all which was effected in the beginning of the yeare one thousand sex hundred and fowre.

These bells however do not remain as the whole peal, six in number, has at different times been recast, two in 1809 by James Wells, of Aldbourne, Wilts, one by Thomas Mears, London, in 1825 and another in 1835. The second and fourth bells are the oldest, Abraham Rudhall having recast the latter in 1725, and Thomas Bilbie the former in 1753. Another interesting paper is subjoined; it bears no date but it is placed between the registers of 1704 and 1705:—

THE ORNAMENTS OF THE PARISH CHURCH OF WELLOW.

Item: too Chalises parcell guilt: and one silver Chalise unguilt.

Item: one Cope of red purple velvet: wth a paire of vestm^ts^ of the same.

Item: one Cope of blew velvet and a paire of vestments of the same:

Item: three paire of Satten vestments: and a white Chysible:

Item: too alter Cloaths of Silke, and a paire of Curtens of Silke:

Item: a saye Cloath and a buckram Cloath, and a red pawle:

Item: a velvet Coate, three knells of diaper, and one of needleworke:

Item: too Corporas Cloaths, and ffour Corporas Casis:

Item: three Alter Cloaths of holland for the high alb:

Item: four banners: too Silke banners: and a crosse banner of Silke: And the stremo^rs^ of Silke:

Item: a brason pulley and an iron pin

Item: a greate brasse pan: and fiue platters of tinn:

Item : one table Cloath :

Item : a handle of a pase of silver :

Item : too silver Candlesticks and a Scynser of Silver with a pase of Silver :

The Copy of a bill of the ornaments of the Church of Wellow : delivered to farmer Bull and William Cool, Churchwardens : wth the same parcell aboue written : delivered to them by the parish of Wellow.

S. Peter, Camerton.

BATH, though the city itself sheltered by its oolitic hills betrays no trace of it, lies on the skirts of an extensive coal field, and a very short drive will lead into the Somersetshire "black "country." As you approach Camerton the usual aspect of the road changes, the cottages on either side begin to assume a darker colour than those of a merely agricultural district, and as you descend into Camerton the grimy wheel-surmounted buildings and black heaps which mark the mouth of coal workings come into view. As the hot sun pours down upon them and the passing wind fills the air with their gritty dust they look sufficiently hideous to those who are wending their way to church. At the same time it cannot escape notice that this is not a black country in the full acceptation of the word, for man's excavations here have not as they have elsewhere blighted the whole aspect of nature, destroying every blade of grass, every green thing from off the earth. On the contrary they are but spots in the landscape, blots upon a fair and lovely picture, which mar but cannot destroy its beauty.

S. Peter, Camerton.—West.

We pass by them and beyond them on our way to the church of Camerton, which we find in a pleasant sylvan spot such as few of our most secluded and most picturesque of English villages can rival. It stands in the hollow of a lovely dell whose tree-belted slope shuts out the road, and as it were the sights and sounds of the world. The well-kept and well-planted churchyard is not enclosed on the north side but descends by a small terrace to the broad lawn which stretches away up the other side of the vale to the classic portals of Camerton Court. I do not know a more picturesque grouping of church and manor house.

The old part of the church is an interesting late Perpendicular building, it consists of a tower and nave with north porch and chancel with north chapel. The east window is pointed, the windows in the nave and chapel are square-headed. The porch has a niche for statues over the inner and over the outer arch. The tower is in three stages, each pierced with windows, it is surmounted with a battlement and pinnacles, the buttresses terminating below the parapet. The corbels terminating the label moulding of the windows in the tower are very curious. Over the lowest window on the north side are the heads of an elephant and a rhinoceros, sculptured to the life, and on the window above are the head of a monk on one side and a toad on the other. The chief window on the eastern face has the grotesque heads of a cat and of a dog. Art repeats itself, for the remarkable cat's face—the incarnation of a broad grin—that looks

down upon you from this window is an exact counterpart of the picture of the traditional Cheshire cat given in one of Lewis Carroll's "Wonderland" stories. The picturesque aspect of the church is increased by the mantle of ivy in which it is partially shrouded, and is detracted from by the south transept and south aisle added in 1842 in the style current at that period.

The church bells are five in number. The first which is cracked was cast by Abraham Rudhall, in 1713, and bears the legend—

LET US RING AND SING FOR PEACE.

The fifth was cast by the same founder in 1712 and is inscribed—

THOMAS CAREW ESQ HENRY BROOKES RECTOR.

The other three were cast by T. Mears, of London, in 1821.

Interesting as the church is without, almost the contrary must be expressed of its interior. The walls are thickly ochred and there is a heavy coved ceiling hiding the timbers of the roof, though some moulding visible below the plaster would seem to indicate that they still exist. The pews are old and old-fashioned, with the usual accompaniment of the carpenter's pulpit and reading desk, and fixed round the walls is the range of hat pegs which argues such want of respect for the house of God. There are two galleries, one under the tower wherein the school boys are seated and one in the south transept which is occupied by the girls. One would imagine that there was a very great demand for seats in the

church for even the chapel is filled with pews and the two altar tombs are so blocked up that one cannot inspect them. Yet these tombs surmounted by effigies are worthy of note. One bears the inscription, "This monument was erected to the "memory of John Carew, Knight, and Dame "Elizabeth his wife, Anno Dom 1640," and on it is the effigy of Sir John in armour and his lady in a close bodied dress, while on one side are the images of three boys kneeling and on the other four girls also kneeling with a little babe in grave clothes and lying on two skulls. On the other monument we read "Here lieth the body of John Carew, esq., "second son of Sir John Carew, Knt., who dyed "5th of June, 1683. Mrs. Dorothy Carew wife "of John Carew, esq., who erected this monu-"ment, dyed Jan. 4, 1686." This gentleman's effigy is like that of his wife in the civil dress of the period. On the panel on either side is the figure of one child. There are other monuments to the Carews on one marble tablet is inscribed "In the vault belonging to the family are deposited "the remains of Elizabeth, wife of John Carew, "esq., and daughter of John Billing, esq., once "Mayor of the city of Bath, she died March the "5th, 1747, aged 42." There are two stained glass windows in the chapel, one with the inscription—

THIS WINDOW WAS ERECTED IN MEMORY
OF JOHN JARRETT ESQ
LORD OF THE MANOR OF CAMERTON
WHO DEPARTED THIS LIFE THE 28TH DAY OF APRIL 1863
BY HIS SORROWING TENANTRY

The other has the lettering—

IN MEMORIAM JOHANNIS
JARRETT DE CAMERTON
ARMIGERI OBIIT XXV° APRILIS
A.D. 1833 ÆTATIS SUAE LX

To return to the church, it urgently needs to have all its present pews removed and the walls cleaned, and then perhaps eventually the congregation may increase in number. The population of the parish is 1268, but on the Sunday I was present there were not, beyond the school children and choir, more than thirty people present. The Rector read the service, but his voice was eclipsed whenever the opportunity came by that of a peculiarly noisy clerk who occupied a desk at the south-west corner of the chancel, and figuratively speaking bore down all before him. The Te Deum was said not sung and the old lectionary was followed. It was in the Litany that the clerk specially distinguished himself, and effectually prevented anyone from properly and attentively following its beautiful petitions. His accent it is impossible to describe, his inflexions of voice may be graphically represented thus—

"Goo' LOR' deliver US"

it being understood thereby that the verb was almost inaudible, because the voice was gathering itself up to eject the last syllable with thunderous power. The way he said "We beseech thee "to hear us Good Lord" fairly puzzled me. At last to my surprise I satisfied myself that he said "We *beerseech* thee." I commend the

etymology herein suggested to philologists. It is moreover worthy of remark how the untutored mind shapes a word of which it does not know the meaning to a form that satisfies itself, and that impresses it with all the mysterious awe due to the incomprehensible.

The first hymn was the venerable rendering of the first psalm, by Tate and Brady, but the singing was very creditable and was indeed the best part of the service. Miss Holland, the organist, manages her instrument and her singers with equal ability. The second hymn was

Jesus, my Lord, my soul, my all,

taken from Harland's "Church Psalter and Hymnal." The Rector then preached from 1 Corinthians xv. 56, 57—"The sting of death is "sin; and the strength of sin is the law. But "thanks be to God who giveth us the victory "through our Lord Jesus Christ."

The history of the manor of Camerton can be traced back farther than the Norman Conquest, as William of Malmesbury records that in 954 Alfred, with the consent of King Edred, gave it to the Abbey of Glastonbury. As we gather from Domesday, the Conqueror seized this manor and gave it to the Earl of Morton, who however exchanged it with the Abbot for the manor of Tintinhull. This indeed was not the only time that the possession was disturbed. In the reign of King Henry I. a monk of Caen, named Herlewin, was appointed Abbot in the year 1102. The character of "extravagant" given to him by some

writers seems from the annals of Glastonbury to be unjust. He succeeded the notable rather than respectable Turstine, who had, among other duties, neglected that of hospitality. This it cannot be too forcibly impressed upon modern readers —who in this altered age scarcely understands the social importance and use of these establishments— was one of the most important functions of religious houses. Herlewin set himself to remove the reproach and ordered the porter, upon pain of losing his ears, to admit everyone who came to the gate, and so probably gained his reputation for profuseness. Before the year 1120 he gave the manor of Camerton to Sir Robert de Cotele. The Coteles or Cotels exist in Normandy to the present day, and this knight who probably crossed with Herlewin seems to have been the first of his name who came to England. He resided at Cotele, now the Cottles, near Melksham, to which his family gave their name and which his descendants held for many generations after him. He seemed to have acquired other property through the favour of the Abbot, who died in 1122. The Abbey then contested his right to Camerton, and in the time of Abbot Henry of Blois the manor was peaceably returned, probably with some arrangement as to the tenancy, for the Coteles remained tenants of the property down to the tenth year of the reign of King Edward III. Elias or Ellys Cotele, who presented to the Church in 1336, held the manor under the Bishop of Bath and Wells, to whom it had been awarded in the settlement

of some dispute between the Abbey and the see, and was the last of the family that had any connection with the place. He was a man of great note and distinction, and was one of the eighteen "knights and men of mark" in the county of Somerset in 1289. He was subescheator to the king for the county of Wilts, was possessed of several manors in that county and held knight's fees in Somerset and Devon. He served with King Edward I. in all his wars against Robert Bruce, and married Margerie, daughter and co-heiress of Peverill, of Sampford Peverill, and died at the castle there in 1337, leaving a daughter, Edith, thirty years of age, wife of Sir Oliver Dinham. The earlier branches of the Coteles of Cotele and Camerton spread out in the counties of Wilts and Somerset, and their descendants continue to this day under the modernised name of Cottle. One of them was was Cottle the poet, descended from a merchant clothier of Trowbridge.*

In 1343 Oliver Dinant or Dinham died seized hereof, leaving three daughters, co-heiresses. The eldest Margaret brought the manor in marriage to Sir William Asthorpe, who was succeeded in 1399 by Robert Paulton, who died in the next year, and was followed by his brother Sir William Paulton, knight. He died in 1430, leaving the

* For several interesting particulars respecting the early owners of Camerton I am indebted to the kindness of Mr. W. H. Cottell, who has written a "History of the Cotele, Cotel, "Cottell or Cettle family, of Somerset, Wilts, Devon and "Cornwall."

property to the husband of his kinswomen Joan, born Firzpayn, wife of John Kelly, and Agnes wife of Nicholas S. Lo. The granddaughter of John Kelly married John Carew, son of Sir William Carew, knight, of Bury S. Edmund's, whose family afterwards became possessed of the whole of Camerton, and held it till the middle of the last century, when they sold the property to James Stephens, esq., who died on the 1st of July, 1816, at S. Germains, aged 68. His daughter Ann brought the property in marriage to Herbert Newton Jarrett, of Golden Grove, Jamaica. She died on the 16th of July, 1830, aged 47, and on a tablet to her memory in the church are the following lines from the book of Job :—

When the ear heard her it blessed her
When the eye saw her it gave witness unto her
Because she delivered them that cryed
The fatherless and him that had none to help him
She was eyes to the blind and feet was she to the lame
The blessing of him that was ready to perish
Came upon her and she caused the widows to sing for joy.

Her descendant Miss Jarrett is lady of the manor, and owns the collieries before referred to. The Misses Jarrett are most energetic in promoting the welfare of the people of the parish, most of whom are of course in their employ. They actively superintend the schools, and have recently been instrumental in forming the new ecclesiastical district of Peasedown out of a distant part of

the parish. They have endowed the living, and have built the temporary iron church, provided a parsonage and are erecting schools in connection with the new church. I was told too that the ladies so arrange that when one of them attends the Church of S. John, Peasedown, the other is at Camerton Church, so that they can in no way be said to be lacking in their duty, and the work of the parish ought to prosper.

The living of Camerton is a rectory in the gift of the lady of the manor, and has been held since 1851 by the Rev. Edward Holland, M.A., of Hertford College, Oxford. A former Rector of Camerton was the Rev. John Skinner who laboured and argued so strenuously to identify Camerton with the Camulodunum of Tacitus and Dion. Though generally rejected in favour of Colchester the theory has still I believe some warm adherents in Bath. An interesting paper on this subject by Dr. H. J. Hunter is to be found in the "Proceedings of the Bath Field Club for 1872," wherein are printed the following inscriptions from Skinner's pen which appears on a small altar tomb in the churchyard. On the east side is inscribed :—

HIC JACET
ANNA SKINNER
OBIIT
A.D. MDCCCXII.
TU SECURA JACES
NOBIS RELIQUISTI QUERELAS
PRÆISTI HOSPITIUM DULCE
PARARE TUIS
VALE SED NON IN ÆTERN.
VALE CHARISSIMA ANNA

On the south side :—

FLOS FUIT
M. S.
LAURÆ SKINNER
VIXIT ANN. XIII.
M. XI. D. VI.
OBIIT D. MAII XXIII.
A.D. MDCCCXX.
DULCISS. VALE
ASPICE QUAM SUBITO MARCET QUOD FLORUIT ANTE
ASPICE QUAM SUBITO QUOD STETIT ANTE CADIT
HEU FUIT EXIMIA SPECIE MIROQUE DECORE
MEMBRAQUE ERANT VERE PECTORE DIGNA SUO

On the west side :—

M. S. + J. S.
CUM VIDISSET PASTOR
OVES SUAS DISPERSAS
PASSIM BALANTES
PEDUMQUE FRACTUM
ET VOCEM EJUS GREGI
OMNINO INGRATAM
TOTO GEMUIT CORDE
ET DOLORE TABESCENS
VITAM AGIT MOLESTAM
IN CAULA
SED MUNERE PERFUNCTO
HIC ILLE TANDEM QUIESCAT
HIC PACE FRUATUR SUAVI
HOSTILIS QUAMVIS IN AGRO
SIT STRATUS CAMALODUNI

The inscription on the north side has been completed by another hand :—

MORS NOBIS
JANUA VITÆ
HÆSUNT CARÆ TUÆ

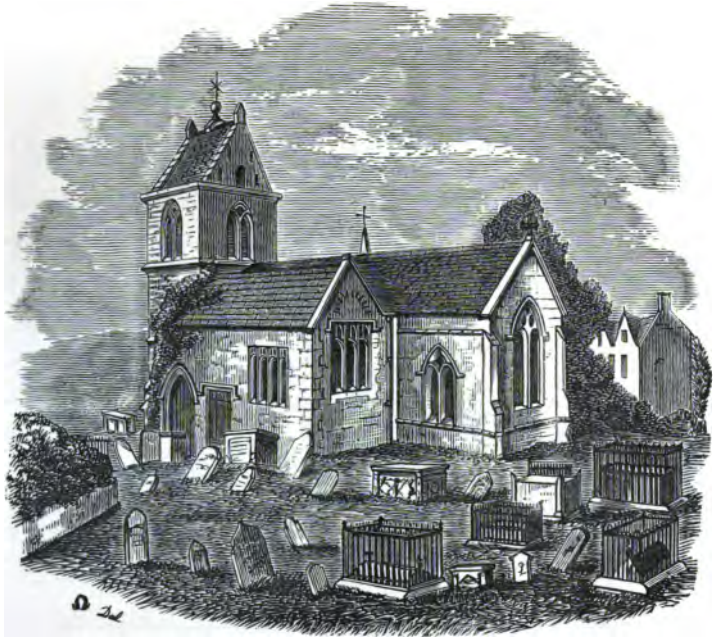
MEÆQUE SEDES
HÆC CERTA DOMUS
HÆC COLENDA NOBIS
HÆC EST QUAM MIHI
DESTINAVI VIVUS
HUJUS LOCI CAMERTON
ALIAS CAMELERTON
OLIM CAMALOD.
RECTOR.
OB. ANN. DOM. MDCCCXXXIX.
ÆT. SUÆ LXVIII.

A very pretty granite tombstone with a cross at the head of the grave records the memory of

ANNE ELIZA JARRETT
BORN FEBRUARY 25TH 1803
DIED MARCH 25TH 1866.

S. James, South Wraxall.

SOUTH Wraxall adds another to the many branches which in the course of years have been broken off from the ancient and far extending manor of Bradford-on-Avon. Its manor house is perhaps the best relic of the domestic architecture of mediæval England that we have in this district, and of national interest to the curious in those matters. The church itself is not particularly remarkable, but it contains a tomb which is still a puzzle to the best wits in Wiltshire, as to the actual meaning of the coats displayed upon it. Indeed the means by which the manor came into the possession of the family which has held it for centuries, and the origin of the cognisance which they use have been two of the most puzzling questions that have exercised the archæologists of Wiltshire, keen as they are in sifting out the bare and actual truth on all points connected with the history of their county. On the latter point it has been reserved for the painstaking investigations of the Vicar of Bradford-on-Avon to upset all preconceived notions regarding the



S. James, South Wraxall.—South East.

origin of the mark of the fetterlock which is found on the church and on the tomb at South Wraxall, in the manor house of the same parish, on the tomb of Anthony Long (now destroyed) which Aubrey saw in the church of Box, on the font at Priston (Somerset), in the church at Draycot Cerne, and wherever the Longs have been. With regard to the origin of the family there is an absence of documentary proof, but a careful consideration of the evidence leaves little real doubt as to the way in which the ownership of Wraxall grew up.

The whole manor of Bradford was given by King Ethelred, in 1001, to the Abbey of Shaftesbury. At first no doubt the Longs were tenants here under the Abbess and so continued until the Dissolution, when of course they were able to purchase their rights. They probably came to Wraxall in some way by marriage. Leland says—"Mr. Long hath a litle "manor about a mile from Monketon Farley at "Wrexley. The original setting up of the House "of the Longes came (as I lerned from Mr. "Boneham) by these means. One Long Thomas "a stoute felaw, was sette up by one of the old "Lordes Hungerfordes, and after be cause this "Thomas was caullid long Thomas, Long after "was usurpid for the name of the family. This "Master Long Thomas had sum lande by Hunger-"forde's procuration." Camden's version of the origin of the family seems to show that there is a common grain of truth underlying his and Leland's

stories. He says in his correspondence—"In "respect of stature I could recite to you other "examples, but I will only add this which I have "read that a young gentleman of the House of "Preux being of tall stature attending on the "Lord Hungerford, Lord Treasurer of England, "was among his fellows called Long H., who after "preferred to a good marriage by his lord was "called H. Long, that name continued to his "posterity, knights and men of great worship." Robert Longe, who was Knight of the Shire of Wilts in 1433 and died in 1447, is the earliest to whom the pedigree has been certainly traced back. With regard to the stories of Camden and Leland, it may be stated that he was he contemporary of Walter Lord Hungerford, Lord High Treasurer of England and Knight of the Garter, who was of course in a position materially to aid the advancement of anyone who happened to be attached to his household. That Robert Longe was connected with him is clearly shown from Hungerford deeds of the date 1430 and thereabouts still in existence, wherein he appears as feoffee and confidential friend of Walter Lord Hungerford, and associated with William Lord Botreaux, Sir Humphrey Stafford, Sir John Stourton and others. The notion of the adoption of the name of Long must be set back to an earlier date if received at all; that of a connection with the family of Preux obtains olour from the motto of the Longs "Pieux "quoique Preux." Robert Longe, the first known

of his family in Wiltshire, was twice married, the second time to Margaret, daughter and co-heiress of Philip Popham. A monument in South Wraxall Church, which is assigned to the date of about 1450, is assumed to have been erected by his son and successor Henry. It was roughly executed in the first place and has been considerably mutilated by subsequent treatment. It bears a recumbent effigy, evidently that of a woman, and on the front panel is the figure of an angel holding a shield bearing the coat of Long impaling (it is generally supposed) Berkeley, quartering Seymour. On either side of the angel is a lion, the sinister animal bearing on a shield suspended at his neck the coat of Seymour, and the dexter animal the coat of Long. Canon Jackson remarks that it is crowned, and the pair is thus identified with the Berkeley supporters. The two wives of Robert Longe are known, and Canon Jackson suggests that his father's marriage may account for the connection with Berkeley. Walter Lord Hungerford had married Eleanor, daughter of Sir John Berkeley of Beverstone (the ruins of which castle still remain near Tetbury), and may have introduced his father there "to take a wife out of the same nest of "young ladies that he had chosen one for himself." He is therefore satisfied that the monument is to the memory of a Berkeley, and further assuming by analogy that the lady's family having a joint interest with Shaston in the property at South Wraxall passed it over to Long, he explains how the latter obtained land "by Hunger-

"ford's procuration." Canon Jones however is of opinion that the so-called shield of Berkeley is possibly that of Berlegh or Barley, a family which held property in Wraxall from between 1333 and 1400 and after whom moreover a place was called Berley Court, and held by the families of Blunt and Hussey at different times. His assertion is that the crosses *patŝ* on the shield are nine in number instead of the Berkeley number ten, and the charge on the chevron is really fleurs de lis and not roses or plates as supposed. This theory supplies the missing link in the descent of the property in Wraxall which is connected with the elucidation of the fetterlock mystery.

Draycot Cerne was obtained by purchase for John Longe (1422-1479), second son of Robert the first named. His son Thomas was among "the "greate compaigny of noble menne" who with Edward Duke of Buckingham went to meet King Henry VII. at Taunton in pursuit of Perkin Warbeck, and he was knighted at the marriage of Prince Arthur. On the death of his uncle Henry in 1490 he became owner of Draycot and Wraxall. Aubrey states that "Draycote was held "by petit sergeantie, namely by being Marshall "at the king's coronation, which is the reason the "Cernes gave the Marshall's lock as their cogni-"sance." His modern editor Canon Jackson explains that the service really was that of "sup-"plying the third rod of the Marshalsea in the "King's Household, by which is probably meant

"supplying one of the vergers or wand bearers to "attend upon the Marshal," the third rod's post according to the Testa de Neville being at the door of the King's kitchen. He thus perpetuated the general belief that the Longs inherited the use of the fetterlock from the Cernes who gave their name to Draycot. Canon Jones however by an exhaustive argument has disproved this assertion. In the Exon Domesday the owner of Draycot is Goisfridus *Marescallus* and in those days the office of marshal had no meaning which could be represented by the fetterlock. The word is derived from the German from *marah* a mare and *scala* a servant, and his duty was the care of the royal stables. It is also proved from the monuments that down to the union of the property with Wraxall the fetterlock was not used at Draycot. On the other hand the fetterlock is of frequent occurrence both on the tomb whose date is about 1450 and on the entrance gateway of the manor house which, if coeval with the earlier portions of the same house, was forty or fifty years earlier than the holding of the two properties by one person. It is thus conclusively shown that the cognisance belongs to the Longs of Wraxall, and so we look for some explanation of their use of it. That also has been provided. In the Shaftesbury Chartulary are two entries relating to Wroxesham (as Wraxall is there designated) and referring to about the year 1250 which are as follows :—

Willelmus Bedel tenet unam hidam pro xx solid. pro omni servicio et dimid. virg. terræ p. servic. de Bedel.

Osbertus Sperling tenet dimid. virgat. pro qua debet sequi hundredū et comit. justic. et sumonicōn'es per totū hundredū et ad comit. testificari.

These passages show that the holdings appertained to the offices of Bedell or bailiff and sergeant of the hundred of Bradford and the duties were of course the same as those discharged by analogous officers in any court of justice to the present day. In a survey of the manor made in 1630 we find that one Daniel Yerbury held the office filled by Osbert Sperling, and was called Sergeant of the Hundred. In the same document we read—

John Long, Esqr, is Bayliffe of the Hundred by inheritance and Tenure of certain lands he holdeth in Wraxall as before is set forth.

The previous setting forth is as under—

John Long, Esqr, holdeth freely one Hide of land in Wraxhall as of the foresaid Manour, sometymes the land of William Bedell, by Knight's Service, and xxxvs. Rent and Sute of Court, &c.

The said John holdeth also freely one half-yard land in Wraxall, as of the said Manour, by Serjeancye, vizt to make all Som'ons in the Hundred and Court of the Manour of Bradford, which belong to the King as Lord of the Manour, before the King's Majesties Justices and at the Countie, and to som'on all the men of Wraxall to do the Lords Workes, and to have his Drinking when the Lords Steward shall keep the Hundred Court and Courts of the Manour, and to do all Executions which pertain to the said Hundred at his proper Costs and Charges, &c.

Canon Jones sums up the case in these words,

"We can with certainty from these extracts draw "the inference that the Long family came into "possession not only of the estate of 'one hide,' "held in Wraxall about the year 1250 by William "Bedel, but also into possession of the smaller "holding of one half-yard land that was appurte-"nant to the office of bedel (or bailiff) of the "hundred of Bradford. And as the badge of "the fetterlock was adopted by them from the "earliest period of their settlement in Wraxall, "it would appear probable that it was used as an "emblem, appropriate enough, of the honourable "office they held there under the Abbess of "Shaftesbury as Lady of the Hundred of Brad-"ford."

Sir Thomas Longe was succeeded by his son Sir Henry who was several times Sheriff of Wilts and Knight of the Shire 1552 and 1553. At the dissolution of monasteries Monkton Farley Priory was found to own 212 acres in this parish, which passed into the hands of Sir Henry Longe, who was steward in chief. He died in 1556 and was succeeded by his son Sir Robert, born in 1517, sheriff 1575. His son Sir Walter, M.P. in 1592, married twice, first Mary Packington, and second, Catherine, daughter of Sir John Thynne of Longleat. On his death in 1610 the Wraxall property was inherited by John Long, his son by the first marriage, whilst Draycot went to Sir Walter Long, the son of his second wife, who it seems was a very proud woman and obtained the disinheritance of her stepson, though the arrangement was subse-

quently altered. Wraxall descended in the direct line to his grandson Hope Long, and from him to his cousin, Walter Long, of Bristol, another grandson of John Long. He died in 1731, aged 84, and bequeathed his estates to the son of his cousin Catherine, the sister of Hope Long and the wife of John Long, of Monkton Farley, a member of a collateral branch of this family. Her grandson Walter Long, of Bath, owner of Wraxall and Whaddon, died in 1807, unmarried at the age of 95. He could will the property as he chose, and a correspondent of *Notes and Queries* makes the assertion which is worth mentioning here that he would have left it to the celebrated John Palmer on condition of taking the name of Long which Palmer refused. His heir would have been John Long, of Rowden, but, as he had not survived, Walter Long of Rood Ashton, the grandson of Thomas Long's sister Elizabeth, and a descendant through his mother, (born Wrey,) of the second John Long of Wraxall, was chosen heir. His son Richard, for some years M.P., died in 1875, and the present owner is his son, Walter Hume Long, esq.

The Longs are a family with many collateral branches who all seem to have had an ambition for political honours, and one of the Longs of Beckington—Lislebone Long, knighted by the Protector—was chosen Speaker on the 9th of March, 1658, but died on the 16th.

The patronage of the church does not vest in the lord of the manor, for up to the Reformation

South Wraxall was one of the chapelries attached to the church of the Holy Trinity, Bradford-on-Avon, and as such passed to the Chapter of Bristol. In 1847 it was separated from Bradford and consolidated with Atworth as a perpetual curacy, and is now a Vicarage, vacant at the time of my visit to the church.

The church possesses few points of interest. It originally consisted of a chancel, nave and western tower. The last-named remains and has a very fair saddle-backed roof, but the rest of the church was in great part rebuilt a few years since. There is on the south side of the nave a chapel, built by Richard Long, as the inscription over the doorway indicate—

R. AO. DI. 1566. L

On the left side of this is the fetterlock, and on the right a stag's head, the crest of Popham. The altar tomb before referred to stands now against the east wall of this chapel obscuring the niche which marks the position of the altar and the piscina. Until a few years since it stood against a boarded partition on the south side of the nave. It was originally placed thus against the south wall of the church and when the wall was removed in the erection of the chapel the position of the tomb was not altered, wherefore Aubrey complains that the back of it was rough and unfinished. In the same chapel are other monuments to the memory of Longs who died in the last century, one being a very large and pretentious erection. The interior of the church is choked up with old-

fashioned pews, the poor being assigned to a range of benches up the middle of the church. There is a western singing gallery and there are the rows of hat pegs which mark an irreverently regarded church. Altogether the new incumbent will find much to do in his church, and much outside to increase his congregation. Happily the Ecclesiastical Commissioners have at last increased the endowment of the benefice and made it a nett £300 a year.

The east window is filled with stained glass, representing six scenes in the life of our blessed Lord, and with the following inscription :—"Erected "to the glory of God and to the memory of William, "5th Earl of Mornington, by his affectionate sister, "Lady Victoria Long Wellesley," the representative of the Longs of Draycot. On the Sunday I was present the service was performed by a clergyman whose name I do not know, and who preached from John xvi. 8—"And when he is come, he "will reprove the world of sin, and of righteous-"ness, and of judgment."

The following inscription on a tablet in the chancel is worthy of note as one of the oldest in the church :—

HEARE LYETH YE BODY OF WILLIAM
IONES WHO DEPARTED THIS LIFE
THE 18TH OF AVGVST, 1660.

lavgh not fanatics though he be gone
he hath fovght his fight and hath woone a crowne
thovgh from we he is gone in heaven he takes his rest
singing allelviah and is for ever blest

in life he taught to dye and he did give
in death a greate example how to live
if wisdom learning and knowledge cannot dwell
secvre from change vaine bubble earth farewell.

The inscription on the monument of Samuel Raynor, who died June 7th, 1805, aged 60, is curious. It runs as follows :—

"The memory of the just is blessed, the name of the
"wicked shall rot."
Who laughs at Sin laughs at his Maker's frowns
Laughs at the Sword of Vengeance o'er his Head
Laughs at his great Redeemer's tears and Groans
Who but for Sin had neither wept nor Bled
Who laughs at sin laughs at the numerous Woes
Which have the guilty World so oft befel
Laughs at the whole Creation's groans and throws
At all the spoils and Pains of Death and Hell.

There are six bells in the tower, they were all cast at the same time. The sixth only is inscribed—

MR. THOS. COLLET CHURCHWARDEN. ABRAM BILBIE FECIT 1769.

S. John Baptist, Colerne.

HERE is a most noble prospect, a stately "high well built tower, which, when "the bells, which are new cast, ring, "shakes very much." So Aubrey speaks of "Colern" in his "Wiltshire Collections," and though in the meantime the novelty of the bells has worn off, the words are still just what one would use if called upon to describe Colerne in a line. It stands on the summit of a long bleak ridge, and its tall and handsome tower is visible for miles around and forms the central feature of many a charming landscape as the traveller views the ever-changing beauties of the scene when he journeys from Bath along the London road, or on the other side along the Gloucester road, or looks across from the commanding heights of Lansdown. The origin of the word of Colerne is certainly appropriate to its position. It has been said with refreshing simplicity that the derivation is to be found by splitting the word into Cold Horn. As a matter of fact it is not likely that the name has anything to do with either of these syllables. The former part of the word, as Canon Jackson says in the

S. John Baptist, Colerne.—South East.

"Wilts Maga." is probably the Welsh and Cornish *col* which means peak, and is analogous to the Latin *collis*. The termination may be the Anglo-Saxon *œrn* a dwelling or building fit for residence.

The manor of Colerne was one of eight which, according to Domesday book, were held directly of the king by Hunfridus de Insula, or Humphrey de Lisle, "who was," says the historian of Castle Combe, "no doubt one of the Norman followers "of the Conqueror, and rewarded for his aid by "this portion of the booty; he may be considered "as the Lisle of the Battle Abbey Roll." Eighteen other manors were held by other persons of him as their feudal lord. These manors formed the honor or barony of Castle Combe and were held together for the greater part of two centuries afterwards by his direct heirs. Adeliza de Lisle, doubtless the daughter and heiress of Humphry, conveyed this property to her husband, Reginald de Dunstanville, in the reign of Henry I. The relations of the next generation of this family are very confusing, as there was a Reginald de Dunstanville, baron of Castle Combe, who was son of the foregoing and also a Reginald de Dunstanville, *alias* Fitz Roy, by marriage Earl of Cornwall. Without investigating the story of his birth it may be said that his third daughter and co-heiress Ursula, married Walter de Dunstanville probably his nephew, to whom he then conveyed half of his manor of Colerne, by a charter recited in the chartulary of Castle Combe. His grand son, the third Walter de Dunstanville, obtained

from King Henry III. the grant of a market on Thursdays for his manor of Colerne. When Walter's nephew, Robert by name, married Grace de Bohun, sister of the Earl of Northampton, he settled upon this lady a yearly rent of £50 out of his manors of Colerne and Heytesbury. He died leaving an only daughter and heiress Petronilla, wedded to Sir John de Montfort by whom she had a son, Walter de Montfort. She outlived her husband and married again Sir John de la Mare of Bradwell, who thence obtained a life interest in her estates, and the heir in 1309 sold the reversion of Combe, Colerne and other manors to Bartholomew Lord Badlesmere for £1,000.

It is somewhat interesting to note that during a temporary forfeiture by this purchaser, Edward II. granted the estate in 1322 to the elder of his worthless favourites, the Despencers. It appears to have been subsequently held by Hugh Burgersh, Bishop of Lincoln, and then to have passed to his nephew, Bortholomew, who married Margaret, sister of Lord Badlesmere. This lady survived her husband, and in 1370 leased the property for the term of her life to Sir Thomas Hungerford. At her death in 1380 it passed to Elizabeth, the heiress of Burgersh, who was wife of Edward le Despencer, and by her was sold in 1388, for 700 marks, to William of Wykeham, and by him conveyed to New College, Oxford, in whose possession it now is. It may be interesting to mention that in the lists still preserved of gifts in aid of the completion of the Bath Abbey in the begin-

ning of the 17th century, is the following entry :—
"George Rivers, Doctor in Divinity, and warden
"of New College, in Oxford, gave a goodlie oake
"that grew upon their mannor of Collerne, which
"yelded well neere 5 tunne of prime timber besides
"the tops and armes." The Rectory is attached to the office of Warden of New, and is at present enjoyed by Dr. Sewell who appoints the Vicar. The Rev. A. Turner, B.A., of Sidney Sussex College, Cambridge, has held the office since 1857, but he is at present absent, and the duty is performed by the Rev. Charles Mark Barne, B.D.

It happened that when I visited Colerne Church recently I found that the edifice had been delivered into the hands of Mr. Bladwell's workmen for restoration under the direction of Messrs. Wilson and Willcox, Bath. The congregation was therefore crowded into the chancel and the chapel on the north side of it, the nave was partially roofless and the columns on the south side had temporarily been removed. I was informed that their foundation had become insecure and the only way to preserve them was to pull down and rebuild. There would be some difficulty in describing the church under such circumstances, but Mr. E. W. Godwin a few years since contributed to the "Wilts Maga." a very careful description of the the building which I am able to make use of.

The church consists of a western tower, nave with north and south aisles, a south porch, a chancel with chapel on the north side. "The
"three easternmost arches and piers on the south

"side of the nave as well as the foundations of the "south and east walls of the south aisle belong to "the first church, and must have been built about "the year 1190." The arches are pointed, the abaci are square, and the capitals are "cushion-shaped" though each has a different appearance. The opposite arches on the north side are of later date, and the piers though of the same height are smaller in circumference than those on the south side. The arches spring from octagonal abaci with foliaged capitals which have however at some period been wofully battered. Mr. Godwin assigns the north aisle and clerestory to the reign of Edward I. when, he says, the chapel the same size as the chancel was added. The piers of the chapel are similar to those on the north side of the nave; the scoinson arches of the windows are segmental pointed, chamfered and finished with good hood moulding terminating with the heads of a queen, ecclesiastics, etc. The outer chamfer of the chancel arch is carried to within a few inches of the floor, the inner rests on short pillar brackets with moulded capitals and terminating in corbel heads. That on the north is a knight's head and on the south a saint. Late in the fourteenth century alterations were made in the south aisle, whilst the handsome canopied sedilia were added to the chancel at the same time, cutting into the Early English piscina. Again, about 1450 the north aisle was rebuilt and the tower constructed, as well as the nave arches adjoining it. This was probably a lengthening of the nave.

The tower is the glory of the church. It is a square structure in three stages with projecting buttresses at three of its angles, and at the north-east corner an octagonal stair turret. The western doorway has a small four-centred arch over which is a four-light window of good design, but its tracery has been completely knocked out and a miserable modern substitution made. I understand however that this is to be remedied in the course of restoration. On the north and south side of the tower are deeply recessed panels corresponding in character to this window and in better preservation. The second stage is ornamented with long cinque-foliated panels, the centre one on the north-west and south sides being occupied by a canopied niche from which the statue has disappeared. The belfry windows are in pairs double lighted, solid below the transoms and perforated above. The parapet is pierced with trefoliated triangles and the pinnacles are ornamented with grotesque figures carved with great power but much defaced by the weather. I was told that it is intended to substitute new parapet and pinnacles which seems to be rather a ruthless mode of setting to work. It must be added that the view to be obtained from the summit of this tower will richly repay the exertion of climbing its well-worn steps.

Speaking further of the exterior of the church the south aisle has a square-headed Decorated window of two lights and a two-light Perpendicular. The tracery of a large four-light window has been destroyed and so have the clerestor

windows. The porch has an empty niche over the outer arch. In the north aisle are three good three-light windows of the same date as the tower; one bay of the north aisle has been left blank evidently for a doorway. In the chancel have been inserted square-headed windows of late date, but the position of the original lancet-headed windows can be clearly seen in the masonry. The east window of the chapel it has been said is uninjured, but the east window of the chancel has modern tracery, and is filled with stained glass by Bell of Bristol. The three lights contain Our Saviour, the patron saint S. John Baptist and S. Peter. The window is "to the memory of "Mary, the wife of Gilbert Heathcote, vicar of "this parish, ob. April, 1854." It should be added that there are evident traces that at one time the church was literally covered with polychromatic decorations. The remains of the pigments can be seen now on some of the window tracery.

Mr. Godwin in his description of the church expresses regret at the existence of several galleries and obstructions, one of which hid the finely moulded tower arch and the ribbed groining within the tower. All these have been removed, and I saw only their *debris*, plaster ceilings are also doomed and there can be no doubt that when completed the restoration will be thorough, though I hope not mischievous. I believe that W. H. A. Poynder, esq., of Hartham, the High Sheriff of Wilts and R. Walmesley, esq., the owner of Lucknam park, are chiefly responsible for the

work, and I was pleased to understand that Mr. Walmesley has undertaken the office of churchwarden in order to superintend this work and see that it is properly carried out. This interest in his newly adopted parish is most creditable to him and gives the best augury for the satisfactory character of the restoration.

Under the conditions that service is held at the present time, it is best not to describe it. The hymns used are those of the S.P.C.K. The minister in charge, who bears a heavy burden of years, read the service and preached a good but lengthy sermon from John xiv. 1 to 3: "Let not "your heart be troubled: ye believe in God, "believe also in me. In my Father's house are "many mansions; if it were not so I would have "told you. I go to prepare a place for you. And "if I go and prepare a place for you I will come "again and receive you unto myself; that where "I am there ye may be also."

The oldest monumental record in the church is in the chapel. In the north wall below the window is an arched recess nearly the thickness of the walls, springing from within a few inches of the floor. Built in the wall at the back of this recess is a small stone upon which is cut in Roman letters—

ARTER GOS
LET WAS HERE
BVRED IN THE
YERE 1625.

The monuments in the chancel record the memory

of one or two benefactors to the poor of the parish and of several former vicars, the most pretentious monument being that of John Houghton, who died on the 3rd of September, 1702, aged 44, having been vicar of the parish for 21 years. On a tablet to the north of the chancel arch however is the following curious inscription :—

BENEATH THIS PLACE LYETH THE BODY
OF MARY THE DAUGHTER OF
CHARLES AND ELIZABETH WEST-
ON SHEE DEPARTED THIS LIFE JUNE
THE 22ND 1709 AGED 1 YEAR AND 6 WEEKS

My life unto my freinds is lost
But yet to me is found
And my Body it was brought
& laid here in this ground
My pretious soul aspired is
& lifted up on high
And there for ever to remain
With those that never dy

In the wall of the churchyard is a small stone on which is cut the words, "A black buried here "1720." The fact that some poor foreigner should have wandered into the parish and died there was apparently deemed so strange a circumstance by the authorities as to deserve to be thus recorded. The most unique inscription however that I have seen in this or I think in any churchyard is to be found on a large stone slab on the north side of the tower. The figure of the crucified Saviour carved at the head of the stone is outrageous, but the inscription itself contains a more ill-timed

simile than even any of the sincere but ignorant zealots of the present day ever employ. It reads :—

IN MEMORY OF
JONATHAN SOUTHWARD
BUTCHER, WHO
DIED FEBRUARY 19TH 1727
AGED 37
ALSO SUSANNA
HIS WIFE WHO DIED
DECR. 9TH 1765 AGED 74
ALSO THOMAS SOUTHWARD
BUTCHER WHO
DIED APRIL 16TH 1777
AGED 60

By these Inscriptions be it understood,
My occupation was in shedding blood;
And many a beast by me was weekly Slain,
Hunger to ease and mortals to maintain.
Now Here I rest from Sin and Sorrow free,
By means of him who Shed his Blood for me.

An interesting note respecting the bells of Colerne is to be found in Bowles "History of Bremhill." He says, "a late friend of mine, "Lawson Huddleston, of Shaftesbury. with many "and extraordinary accomplishments, had a kind "of passion for bells. To oblige any clerical friend "who had six bells in his church he would pass "days and weeks in the belfry, chipping and "modulating the sound of every bell till they "answered exactly the intervals of the monochord. "I have often heard of the music of Colerne bells. "No one could tell why their sounds were so

"pleasing. It is because they are perfectly tuned.
"Huddleston was sent to school at Colerne, and
"Colerne bells were the first he tuned."

King Henry VI., in 1447, granted to the warden and scholars of New College a market at Colerne every Friday, and a fair for three days on the vigil day and morrow of the decollation of S. John Baptist. This fair was probably the occasion of the faction fights which tradition avers to have taken place between the men of Box and Colerne. Aubrey says "Colerne down is the place so famous
"and frequented for stowball playing, the turfe is
"very fine and the rock within an inch and a half
"of the surface, which gives the ball so quick a
"rebound." Perhaps the down was found as convenient for fighting as for play. I do not wish to repeat the ridiculous story which seems to me to have been invented for the purpose which it served—a cause of battle—but I am told that you can still irritate a Colerne man by mentioning the burial of the donkey, or, if you will try his patience yet further, by inquiring respecting the blacking of its hoofs.

S. Nicholas, Bathampton.—South East.

S. Nicholas, Bathampton.

ONE of the most obvious remarks of the student upon the remains of Roman engineering work that we have still among us is the unswerving directness of their military roads. No work that has been constructed since so thoroughly sacrifices all other considerations for the sake of going straight to the point, but there is something analogous in the manner the railways creep through the nooks and corners of the land. They penetrate our most secluded valleys and often mar their romantic beauty, but in many instances they are to my taste at least an addition to the landscape. I do not know anywhere where the contrast between the old order and the new is more picturesquely shown than at Bathampton. The main line of the Great Western Railway and the Weymouth branch here meet at the little wayside station close to one of the most pleasing and thoroughly rural-looking churches that will be found anywhere out of a picture. No one can pass along the line without noticing its pretty ivy-mantled tower, and though

the rest of the church is very modern it is in accordance with the old design, while in the graveyard around it repose many generations of quite villagers who were wont to worship in this time-hallowed spot. The peaceful old-world associations which the church thus possesses side by side with the unrest, the haste and the danger of railway traffic, seem to illustrate the distinction that exists between the work of God and the work of man, and the preacher might point out therefrom how the element of peace is lacking in all worldly things.

It happened indeed on the particular occasion to which I am especially referring that the hateful whisper came by as we entered the church "there's an accident on the line." So at the conclusion of their peaceful devotions minister and congregation walked down the lane to the junction to see where large gangs of men were removing the gigantic *debris* of a heavily-laden luggage train scattered and shattered and piled up in every direction by its misspent energy as if Titans had been at play. It is only in such a spectacle as this that we see the amount of power which is employed in our service and which a slight flaw will turn to our destruction. The possible horrors of these occurrences are so well understood that the intelligence of one is never received without a painful shudder. Though no lives were lost on this occasion we learnt that this shock to an old and respected official in charge of the station at Bath had been fatal—on the receipt of the news his heart ceased

to beat. These incidents occurring on the Sunday morning were an impressive illustration of the comparison I have made.

The manor of Bathampton belonged to the monks of Bath before the Norman Conquest and the original church was no doubt built by them. There are traces to prove that it was originally a Norman edifice with a central tower, being in plan a reduced copy of the cathedral at Bath built by John de Villula, which, with the country churches built on the same model throughout the district, the Rev. Preb. Earle has by a happy simile likened to a hen surrounded by her chickens. Before the last restoration the chancel arch was about the width of an ordinary door, through a thick wall which no doubt once carried the central tower. There is also the fragment of a small piscina of the same date, and the cross surmounting the gable of the nave is an exact restoration of a portion of the Norman cross found among the building stones.

The present western tower is a plain but well-proportioned Perpendicular tower with battlements and pinnacles, and as its ivy mantle is prevented from overgrowing it has always a romantic appearance. There is a small stair turret at the north-east angle. The south aisle and the nave were rebuilt in 1754 by Ralph Allen of Prior Park, and of course while we acknowledge his zeal the taste of his architect must be called into question. Though the traces of his handiwork upon the fabric of the church have been obliterated it is still possible

to give one convincing proof of his vandalism. In the porch of the church the visitor will perceive two mutilated recumbent effigies of a knight and his wife of the fourteenth century, about the reign of Edward II. Of them Collinson records—"Before this reparation there were "two figures of stone lying on altar monuments "under the south wall, but are now removed into "the churchyard." This being interpreted means that for the sake of getting a little more space for pews the monuments were destroyed and the memorials of the dead cast out like rubbish to perish in the churchyard. The effigies have now been restored to a place of safety.

A north aisle was added by Mr. Alfred Goodridge a few years since, and in 1859 the church was very carefully restored under the direction of Mr. C. E. Davis. The chancel was restored in the Early English style, and a triple lancet-headed window inserted in the east end, which was previously walled up. Traceried windows were also inserted in the memorial chapel on the south side. A stone reading desk and pulpit have been added in the same style as the chancel and the aisle has been fitted with low pitch pine seats. The roof is ceiled and the walls throughout the nave are lavender tinted and the effect is good, giving a general appearance of lightness and comfort to the church. The service here is very plain and simple. The prayers are read distinctly and reverentially by the Vicar, the lessons being read when I was present by a layman. The singing

was hearty and congregational, the hymn book in use being Bickersteth's Hymnal Companion, from which we had Mant's hymn—

Round the Lord in glory seated.

The sermon is given at the afternoon service, and so the congregation separated at the conclusion of the pre-communion service. I must nevertheles warn any of my readers who may choose to walk out to this little church that strangers are apparently desired to stay away as I saw that all visitors, whether they had ladies with them or not, were not accommodated with seats, but marched over to forms placed in the avenue, where they were in the way of the congregation passing to their seats. Whether the pews are all appropriated and the sexton fears the anger of the owners if he accommodates strangers I do not know, but the want of politeness is not the fault of the Vicar, on whose part I noticed one or two acts of singular courtesy.

In a round-headed niche on the exterior beneath the east window is a most interesting raised figure carved on a single block of stone. It probably stood once in the interior of the church, but was removed hither in 1754, its outlines having been much defaced during the seven centuries that it has been in existence. It bears a crosier and is manifestly the figure of an ecclesiastic, but beyond this "doctors differ." Mr. Planché regards it as a bishop of the twelfth century, and the author of "The Ancient Landmarks of Bath"

follows him, remarking that "the vestments are "perfect, consisting of the chasuble, stole, dalmatic "and alb." On the other hand popular tradition holds it to be a female figure, and the balance of opinion when it was examined by the Somersetshire archæologists inclined to the side of tradition. The absence of any trace of a mitre was justly pointed out, while Bishop Clifford averred that at no period were the vestments of a bishop girded in at the waist as here. The long flowing hair of a woman is clearly discernible, and equally so the long open outer sleeve reaching to the feet, and I am of opinion with him that it is the figure of an abbess, though the question is still an open one.

It has been said that the manor anciently belonged to the church of Bath, the name being spelt Hantone in the list of its possessions in Domesday book. When the valuation of 1292 was made this had become Bathentune. Under William Button, Bishop of Bath, Claverton and Bathampton were erected into a liberty which one of his successors in his episcopal chair, William Barlowe, exchanged with the king in 1548 for other lands in the county. The connection between Claverton and Bathampton was then severed, though at one or two subsequent periods both were held by one family. In 1548 King Edward VI. granted Bathampton to William Crowch, gent., in whose family it remained until 1594 when Walter Crowch sold it to Thomas Popham, esq., from whose family it passed to the Hungerfords and thence to the Bassetts. It was sold in

1701 under a decree of the Court of Chancery to Richard Holder, esq., from whose descendant, Charles Holder, it was purchased by Ralph Allen of Prior Park. It is said that Allen's refusal to allow Martha Blount to reside at Bathampton manor house was the cause of Pope's quarrel with him. It may be remarked that in the reign of King Edward IV. Edmund Blunt and Simon Blunt were tenants here under the bishop. Ralph Allen by his will left Bathampton to his brother Philip, whom his influence had already made postmaster of Bath. His descendant, Major Allen, M.P. for East Somerset, is the present lord of the manor.

At the Dissolution this rectory and advowson were among those unfortunate ones which went to endow the Dean and Chapter of Bristol, who united the living with that of Bathford at the end of the last century. In 1855 the two parishes were separated on the presentation of the Rev. E. D. Rhodes to Bathampton. The patrons assented on condition that a parsonage was provided, so Mr. Vivian of Claverton gave two acres of land which Major Allen exchanged for a suitable site, and a building fund was formed which accumulated during Mr. Rhodes' lifetime. The house was built by his successor the present Vicar, who bore the balance of the cost himself. I have often remarked the evils of the English system of patronage as exemplified in the ways and doings of the Chapter of Bristol. This matter supplies another instance. By the ordi-

nation of the Vicarage in 1317 it appears "the "Vicar was to have a competent dwelling-house "with all the tithes of wool, lambs, heifers, pigs, "chickens, swans, pigeons, eggs, flax, honey, "cheese, milk, butter, gardens, curtilages, mills "and all other small tithes, as well as all obliga- "tions and profits of the altarage of the said "church. The said Vicar was to receive from the "convent a yearly stipend of twenty shillings "sterling; and the prior and convent, having the "great tithes of corn and hay, to sustain all "rectorial burdens. But the Vicar was to find "processional candles, books, and to cause the said "books to be bound and to repair the surplices; "the presentation to the said vicarage to be re- "served to the said convent and their successors." Upon this it is to be remarked that "their suc- "cessors" have managed to do away with the "competent dwelling-house" for the Vicar and merely contributed towards its restoration a donation of £100. The present Vicar is the Rev. Henry Girdlestone, of Emmanuel College, Cambridge. He is one of the vice-chairmen of the Bath Board of Guardians, and a most active and earnest parish minister.

The Fisher family were from the reign of Queen Elizabeth until very recently lay rectors and owners of the chancel wherein are their monuments for many generations. They lived in what was originally the Vicar's house, built in consequence of the arrangement of 1317 but not occupied by the minister since the Reformation. It

has of course been rebuilt but it bears many marks of antiquity. In the garden is the bowl of an ancient font, and over the porch is the hip knob of the old rectorial barn which stood near the church but has been rebuilt in late years. A copy of this knob surmounts the porch of Claverton Church. A few years since the Fishers disposed of their rights to the lord of the manor.

The little churchyard of Bathampton is not only prettily situated, but it is well kept, and two or three well grown trees add to its picturesque appearance. A very pleasing feature is the little lych gate, designed by Mr. C. E. Davis, and erected when the church was restored. These gates are only too rare in country churchyards. Antiquarians tell us that the beauties of this valley were well understood by the Romans, who studded it with their villas or homesteads. The tombstones in the existing churchyard also show us that it was to a certain extent a favourite resting place for those who resorted to Bath in the last century and whom its waters could not cure or whom its dissipations killed. Thus for instance we find interred here the remains of Henry Haffey, esq., who died March 19th, 1836, and of whom it is said that in the insurrection of the Cariboos and the invasion by the French he commanded the southern regiment of the militia of the Island of S. Vincent, and for his services in organising and directing it he received the thanks of the House of Assembly on the 4th December, 1804. Here too are recorded the virtues of—

GENERAL SIR ALEXANDER MACKENZIE BART.
OF FAIRBURN MONAR AND STRATHEMORAN
ROSSHIRE N.B.
DIED AT BATH OCTOBER 17TH 1853
AGED 83.

At the time of his death he was the senior general in her Majesty's service. He was related by marriage to the Murchison family, of which there are one or two members interred here. The first object that attracts attention on entering the churchyard by the eastern gate is a graceful monument, with a white marble cross under a canopy of red granite—

ERECTED BY A BROTHER'S LOVE
TO THE MEMORY OF
ROBERT MAINGY MURCHISON
BORN AUGUST 10TH 1830
DIED 30TH APRIL 1873

Under the tower in the interior of the church there is also a tablet to the memory of Sir Roderick Murchison, surmounted by a very good portrait of the great geologist in *alto relievo*. Another monument is to the memory of—

SIR JOHN KEANE BART
APRIL 18TH 1829
AGED 79

He was a resident in the Royal crescent, and at the time of his death his son, also Sir John Keane, was governor of the Island of Jamaica. The tomb of a daughter of Lord Duncan who died in Pulteney street, Bath, has this inscription, with

the following lines by Mrs. Hemans :—

THE HON. ALEXINA DUNCAN
ELDEST DAUGHTER OF VISCOUNT DUNCAN
BORN 25TH MARCH 1808
DIED 26TH JUNE 1824.

Bring flowers, pale flowers, o'er the grave to shed
A crown for the brow of the early dead ;
Though they smile in vain for what once was ours,
They are Love's last gift, bring ye flowers, pale flowers.

Another monument is to the memory of

CHARLOTTE RELICT OF
CLAUDE PHILIP GULYON ESQ
LATE OF THE ISLAND OF S. DOMINGO
WHO DIED AT BATH OCTOBER 26TH 1817
AGED 57

Calmly she bowed to meet her latter end
Angels around befriending Virtue's friend
Sunk to the grave by deeply mourned decay
While pure Religion gently smoothed the way
By Faith her prospects brightening at the last
Hope cheered the future, Charity the past.

The monument that will attract most attention is the plain tomb on the north side of the church bearing the inscription :—

HERE REST THE REMAINS
OF
JOHN BAPTIST, VISCOUNT DU BARRY,
OBIIT. 18TH NOVEMBER 1778

This is the brief record of one of the most tragic stories of the hateful practice of duelling that has ever shocked and horrified the gay society of Bath. Here the injustice of the system was exemplified,

for the husband was slain, the paramour and the lady escaped.

The following lengthy inscription is the most striking exemplification of the pride of birth which I have seen not merely in this but in any churchyard :—

UNDERNEATH ARE DEPOSITED THE REMAINS OF
ANNE (DAUGHTER OF SAMUEL HARDWICKE, OF THE CITY
OF WORCESTER, ESQ) THE FAITHFUL AFFECTIONATE AND
VERY LAMENTED WIFE OF S. ANDREW S. JOHN
OF GAYTON IN THE COUNTY OF NORFOLK ESQ
(4TH SON OF THE HONBLE AND REV S. ANDREW S. JOHN
LATE DEAN OF WORCESTER), WHOM IT PLEASED THE
ALMIGHTY
MERCIFULLY TO RELEASE FROM LONG AND DREADFUL
SUFFERINGS
WHICH SHE FAITHFULLY ATTRIBUTED, FOR PURPOSES
INSCRUTABLE, TO HIS DIVINE PROVIDENCE,
ON THE 30TH MARCH 1807 IN THE 33RD YEAR OF HER
AGE
LEAVING HER AFFLICTED HUSBAND AND FOUR INFANT
CHILDREN
TO EXPRESS THEIR IRREPARABLE LOSS IN HER
UNTIMELY END.

On the other side of the tomb is an analogous inscription—

UNDERNEATH ARE DEPOSITED THE REMAINS OF
THE HON. SUSANNAH S. JOHN ELDEST SISTER OF
THE RT. HON. HENRY BEAUCHAMP AND S. ANDREW
SUCCESSIVELY LORDS S. JOHN OF BLETSOE
SHE DIED UNMARRIED JULY 12TH 1800 AGED 41 YEARS.
ALSO OF SARAH S. JOHN ELDEST DAUGHTER OF
THOMAS CHASE OF BROMLEY IN THE COUNTY OF KENT
ESQUIRE
WIDOW OF THE HON AND REV S. ANDREW S. JOHN D.D.

LATE DEAN OF WORCESTER AND UNCLE
TO THE ABOVE-NAMED LORDS S. JOHN OF BLETSOE
SHE DIED JAN 29 1806 AGED 75 YEARS
LEAVING FIVE SONS AND A DAUGHTER VIZ AMBROSE,
JOHN FRANCIS SEYMOUR, THOMAS, S. ANDREW,
HENRY, AND SARAH, WHO HAVING ALWAYS IN GRATEFUL
REMEMBRANCE
HER PIOUS AND EXEMPLARY LIFE
REJOICE IN THE ASSURANCE THAT THROUGH THE MERITS
AND MEDIATION OF HIM
IN WHOM SHE TRUSTED HER ONLY REDEEMER
SHE HATH ATTAINED ETERNAL HAPPINESS
MAY THE ALMIGHTY MERCIFULLY INSPIRE
THEM SO TO FOLLOW HER GOOD EXAMPLE THAT THEY
WITH HER MAY BE PARTAKERS OF HIS HEAVENLY
KINGDOM. AMEN.

In the manor chapel is a tablet with an inscription of considerable interest, as it records the virtues of the founder of one of our great national benevolent societies. It is to the memory of

JOHN RYE ESQ
LATE OF THE PARISH OF BATHWICK
FOUNDER OF THE SHIPWRECKED MARINERS AND
FISHERMENS
SOCIETY, INSTITUTED 1839 INCORPORATED BY ACT OF
PARLIAMENT 1850
BORN 14 AUGUST 1767
DIED 28 JANUARY 1853.

His remains are interred under the porch beside those of his wife, Anne Rye, the last descendant of Sir Berney Brograve, fifth Baronet of Worcester hall, Norfolk; she died on Christmas day 1828.

The Rev. E. D. Rhodes was vicar of Bathampton for eleven years, and was most sincerely respected and beloved alike by his parishioners and by all who knew him in the city of Bath for his benevolence, liberality and goodness. The following record of his virtues, which is set up in the church, is from the pen of the Bishop of Peterborough :—

To the dear and honoured memory of Edward Duncan Rhodes, B.D., Prebendary of Wells, and for the last 11 years of his life Vicar of this parish of Bathampton. Born 17th October, 1797, died 18th September, 1866. A zealous pastor, a wise and thoughtful teacher, a preacher of rare eloquence, an affectionate and generous relative and friend, a large-hearted, noble-minded man; he consecrated, first, to the Saviour whom he loved, and then, for His sake, to the flock for whom he laboured, and to the church of which he was a devotedly attached member, the ripened fruits of a cultivated intellect and a pious and reverent spirit. This church, restored in large measure by his liberality and taste, is his fittest and most lasting monument. These lines record the love and grief of those to whom within these walls, and from house to house, he ministered so faithfully and well.

On the grave of "Mary, wife of John Taylor, of the city of Bath," who died in 1821, we read

Free from this maze of care, this dream of life
Interred here lies a mother and a wife
Whose virtue shone with pure unspotted rays
But death's dark night eclipsed her wished for days
With Christ her Lord she now enjoys above
The fruit of patience, faith and heavenly love.

It was either the late Robert Brough or one of the Mayhews who in a humorous magazine article some years ago sketched a plan for a society to rescue the bearers of distinguished names such as John Dryden, William Cowper, &c., from the positions of costermonger, cadger, and the like in which he found them. The article was made the vehicle for some sharp satire upon certain forms of sham sentiment. Nevertheless, it is somewhat startling to see on a gravestone here the name which we make a pilgrimage to S. Giles Church, Cripplegate, to read, though the addendum speedily destroys all sentiment.

SACRED TO THE MEMORY OF
JOHN MILTON
OF THE CITY OF BATH MASON,
WHO DEPARTED THIS LIFE NOVEMBER 23RD 1816,
AGED 31 YEARS.

Affliction sore long time I bore
Physicians were in vain
Till God was pleased by Death
To ease me from my pain.

For the sake of his name he ought to have had some better lines than these upon his grave. Moreover the familiar verse is haltingly rendered. It occurs in two or three other places in the same churchyard, and is there given—

Till God was pleased that Death should seize
And ease me of my pain.

I have mentioned the name of the Mayhews; there is a monument here to the memory of "Richard Mayhew, esq., of the Vineyards, born

"2nd August, 1762, died 18th September, 1807." He was an apothecary in the city, but whether he was related to the clever brothers I know not.

Of quaint and curious epitaphs this churchyard affords a plenteous store, some old and some new. As long ago as 1785 there was inscribed on the tomb of "Jane, the wife of William Bourn, who "died at the age of 32," one of those curious exhortations which it is charitable to suppose soothed the feelings of the bereaved—

A pale consumption gave the fatal blow
And laid me silent in the dust so low
Dear husband do not trouble take
But love my children for my sake.

We nevertheless read underneath that two of the children died in their infancy. The name of Charmbury is one of long standing in the parish and many members of the family are buried here. The lines on one of their graves give a sentiment generally found on sun dials—

The stroke of death did end my time
And take me in my prime
Therefore prepare, make no delay
For time and tide for none will stay.

Another inscription on an infant gives us in a new form the sentiment of the Greek sage, "Whom "the Gods love die young"—

Adieu sweet babe short was thy stay
Just looked about then called away,
Thy angels' face we all did see
But soon we was deprived of thee.
Sleep lovely babe and take thy rest
God takes them first that he loves best.

A correspondent has sent me copies of two curious inscriptions which he says are now very indistinct. The first bearing date 1773, is in fact illegible. It runs :—

For well vain world
My time is come and
Fully my glass is roll
As I spent my tim in
Godlyness do thee teck
Cear for that's the best.

The other puts quaintly a familiar comparison for the world* :—

The world is a city full of crooked streets
Death is the market place where all men meet
If life was a merchandize men could buy
The rich would live and the poor would die.

This, which bears date 1810, is evidently the production of a doctor hater—

Pain was the Portion, Physic the food
Groans the Devotion Drugs did no good
Christ my Physician knew which was best
To ease my Pain and set my Soul at rest.

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* Respecting this inscription the Rev. J. Hoskins Abrahall writes from Combe Vicarage, Woodstock :—"In 'Sabrinæ "Corolla' (a collection of Greek and Latin Verses, chiefly "translations by old boys of Shrewsbury School) this epitaph "appears in better shape, thus—

"*In a Churchyard at Elgin.*

"Life is a city with many a street ;
"Death is the market where all men meet ;
"If life were a thing which gold could buy,
"The poor could not live and the rich would not die.

"Opposite is given the rendering into Greek elegiacs. The "translator was no less a Greek composer than the Rev. James "Riddell, Fellow and Tutor of Baliol College."

The following strange defiant address to the reader may well conclude our selection—

Farewell vain world I've seen enough of thee
And now am careless what thou sayst of me
Thy smiles I court not nor thy threats I fear
My cares are past my head lies quiet here
What faults you saw in me take care to shun
And look at home enough there's to be done
Wherever I liv'd or di'd it matters not
To whom related or by whom begot
I was, now am not, ask no more of me
'Tis all I am and all that you shall be.

There are three or four stained glass windows in the church. The east window, which simply contains devices, was restored by some friends in memory of George Edward Allen, who died August 19th, 1850, aged 84. One of the windows on the south side was similarly filled "in 1862 by "Kenneth Robert and Roderick Manigay Murchison "in memory of their parents Kenneth and Ann "Murchison." There is a window on the north representing Christ healing the sick of the palsy, but the best in the church is the west window erected by Robert Parry Nisbet of Southbroome House, Wilts, esq., in memory of his wife, who died most suddenly while walking out in the grounds of Southbroome. The inscription indicates that she was a lady who was possessed not only of many personal attractions, but above all of rare piety, a most amiable temper and disposition, adding "All wept and bewailed her." A white marble tomb shaded by the yew tree marks

her resting place. The window in the church illustrates the text from Revelation, "And they ascended up to heaven in a cloud."

There are five bells in the tower of which the third and fifth are pre-Reformation. The former is inscribed :—

✠ Sancte † thoma † ora † pro † nobis,

the stops between the words being fleurs de lis and the initial cross that which is found on the bells of t.g. The fifth bell is also dedicated—

✠ Sanc ta luci † ora pro no bis

The fourth bell was cast by Robert Purdue and bears his initials—

ANNO* DOMINI* 1622* R.P.

In the waist are the arms of the Prince of Wales with the motto Ich Dien and the letters C.R. On the second bell we read—

THOMAS. COLLETT. THOMAS. WEST. CHURCHWARDENS. 1767

The first bell was recast by Messrs. Warner and Sons, London, who also tuned and rehung the peal.

S. Mary the Virgin, Charlcombe.

ESTLING under the eastern slope of Lansdown is the smallest and most secluded of the pretty little combes which the Bath hills enclose. Lansdown towers far above it, and the houses of Bath, if they are visible at any point of the hollow, seem far removed down in the valley of the Avon where they stretch out along the line of the London road, which is finally lost in the dim obscurity of the far distance. Here in this lovely spot is a most quaint and interesting little church, which has been treated with wise and self-denying conservatism in the reparations which its advanced age have rendered necessary. We have previously spoken of other combes, and found that one on the opposite side of the city is called Monkton Combe because it was brought into importance by the monks of Bath. Here we have the antithesis. This is the Ceorl's Combe, and so far from its being indebted for its existence to the Abbey of Bath tradition avers that the little church of S. Mary the Virgin here is the mother church of that stately establishment, and in token thereof received an annual tribute of a pound of

S. Mary the Virgin, Charlcombe.—South.

pepper. There is not sufficient evidence to justify the Rector of Charlcombe in addressing the Rector of Bath with a paraphrase of the couplet with which the little village of Plympton is said to console itself for the overweening greatness of its neighbour Plymouth, to the effect—

> Plympton was a borough town,
> When Plymouth was a furzy down.

Still the idea is one that may very well be true, and the church bears undoubted marks of very great antiquity. Though it has been twice reconstructed since its foundation the original ground plan has not been altered, and its form is in the main that of the Norman edifice. It consists simply of a nave and chancel with south porch, and its dimensions are 51ft. by 21ft. The porch is ancient and its inner arch is a restoration of Norman. In the north wall are traces of the second doorway, which the Rev. Preb. Earle points out is always to be found in a church of Norman foundation. There are also traces of the lancet-headed windows, but the present windows are hooded of Decorated character, except the west, which is Perpendicular. The bowl-shaped font with a band of lilies carved around it stands on a cylindrical shaft and is probably older than the Norman Conquest, while the circular stone pulpit is also of ancient date.

Projecting by means of corbels over the west window of the church, but supported within by a tower arch, is a square embattled bellcote which contains one bell with the inscription—

VENITE EXULTEMUS A.D. 1845.

The tenant of the turret in Collinson's time was far more interesting to campanologists, for it was a preReformation bell with the dedication—

Sancta Maria ora pro nobis.

The historian also describes the loss of a second bell which once hung there. He says—"In this "turret are receptacles for two bells, and two bells "it formerly had; but one of them being broken, "was, not many years ago, conveyed away in the "night time by thieves. Their burden, however, "proving (as it is supposed) too heavy for them, "they were fain to leave it in an adjacent field, "where it was afterwards found, and sold to be "melted down. On this bell, which was very "old, was the following inscription:

"Sancte Petre ora pro nobis."

It will be observed that S. Peter was the patron saint of the Abbey of Bath, and that this church was dedicated to S. Mary the Virgin. The walls of the building are of considerable thickness and have been strengthened by massive buttresses. The pier of the tower arch is pierced with a squint for the benefit of those who sit in the corner.

It appears that the reparations necessary to the fabric of the church had been made in a clumsy sort of way, so that it was in a very unsatisfactory condition when in 1856 the Rev. A. J. Macleane met the Vestry with proposals for its thorough restoration. The parishioners seem to have been wisely impressed with the value of their interesting little church, and feared to leave it to

the treatment even of the great Scott. A resolution was therefore passed by them that no alteration should be made in the church, and if additional accommodation was required it should be provided elsewhere. In pursuance of this wise determination, though it was necessary some years after to rebuild in great part the south side and chancel of the church, the builders proceeded strictly upon the old lines and made no alteration in its architectural character. At this time the present stone work of the east window was inserted, the previous tracery had been destroyed, and the east window was I think walled up. The church was also fitted throughout with low open seats which are all free. It is an easy and a pretty walk from the city to Charlcombe, and in the summer the evening services are often crowded by visitors. The custom is at least as old as the years of the century, but whether any now-a-days make the pilgrimage in the same faith and belief as it was made in 1805 I know not. In that year a correspondent of the *Bath Herald* who had rambling propensities strongly developed and often communicated little facts to the columns of that paper, wrote a letter respecting the porch of Charlcombe church which appeared on the 1st of June, and is of sufficient interest to be here inserted in full. He said—

Mr. Printer.

In one of my morning rambles the other day, I came to a little Arcadian village near this city called Charlcombe; the rural scenery of which delighted me much, and particularly the little church standing

in the midst of a beautiful lawn. I had no sooner entered the porch than I was struck with the following Latin verses, written with a pencil on the wall :—

> Si quis amet vere, licet hac considere sella :
> Longe abeat, quisquis dissimulator erit.

Upon inquiring of some friends on my return, what allusion these verses could have to the place in which they appeared, I was given to understand that this is a spot much frequented by the fond turtles of Bath, and that many couples visit this porch, either to avoid an impending storm or to tell their tender tales of love; this satisfied my inquiry, and I immediately saw the full meaning of the lines, of which I send you a poetical translation for the use of your Female Readers ; for the second line is as applicable to gay Coquettes as to vain Deceivers :—

> If thou dost truly love sit here and rest ;
> Let him not dare to approach who loves in jest.

AMBULATOR.

The manor of Charlcombe belonged to the Abbey of Bath many years before the Norman Conquest, and was held by various tenants under it until the dissolution of monasteries. In the great survey we read, "William holds of the church "Cerlecume. A thane held it in the time of King "Edward of the church." This William was surnamed Hosett or Hosatus, and his grandson Walter appears as a witness to the deed by which John de Villula removed the seat of the bishopric to Bath. After him came Walkeline Hosatus, who was succeeded by William Hosatus in the time of Henry II. He is the last of the family who was con-

nected with the place, they seem to have gone southward in the county and to be the ancestors of the present family of the Husseys. There were several other holders tenants under the Abbey; soon after the dissolution it was in the possession of the family of Bedingfield, from whom it came to the Sherstons who sold it to William Parkins, esq. His niece and successor, Elizabeth Parkins of Ravenfield, Yorks, left it to her kinsman Matthew Worgan, esq. The property has since been divided, but the manor house is held by Gabriel Goldney, esq., of Beechfield, Corsham, M.P. for Chippenham.

The living is a rectory which was vested in the lord of the manor until in the last century the Rev. Walter Robins conveyed it to the Corporation of Bath, to be annexed to the head mastership of the Grammar School for ever. Modern legislation however abbreviated the testamentary forever, and under the new scheme for King Edward's School, drawn up by the Endowed Schools Commission, the advowson was sold and is now the property of the present Rector, the Rev. Elias Thackeray Stubbs, M.A., of Trinity College, Dublin, who is also minister of All Saints' Chapel, Bath. With him this little church is in hands which properly respect its antiquity and its interest. The Rector also in the matter of ritual has betrayed a most commendable spirit of charity. Rather than place himself in antagonism to his congregation — a position which completely neutralises the minister's influence for

good—he has given way on more than one minor point his own views in favour of the custom of the place. This policy of concession is as commendable in matters of mere practice as it would be reprehensible if touching matters of principle. The interest of the Rector in the church is shared by his parishioners and its arrangements betray many traces of the zeal of the ladies especially. The handsome stone reredos with the communion rails was the gift of the late Mrs. Cass, James Day Bush and J. Elkington Gill, esqs., while the altar frontal and cushions were worked in 1873 by some of the ladies of the congregation, assisted by the Bath Church Work Class and some of the sisters of East Grinsted. The training of the choir is also carefully superintended, and the members of it, who are surpliced and are in larger numbers than would be anticipated in so small a building, sing remarkably well.

All the windows except one are filled with stained glass, and the exception is the only window which there is on the north side of the church. The east window is in three lights, which represent the Passion, Crucifixion and Ascension. Beneath is the following inscription: "Hanc "fenestram dei gloriam cum piâ memoriâ Sophiæ "Donne hane fenestram dedicaverunt conjux "filius. Intra octavam Paschæ anno domini "MDCCCLXI." The west window, which is in two lights, containing the figures of S. Mary the Virgin and the Good Shepherd, was set up in 1862 by a parishioner. The window over the pulpit, whose

three lights contain the Nativity, Crucifixion and Resurrection, was placed there by the late Rev. Anderton Smith in memory of his son. The junior member for the city of Oxford, A. W. Hall, esq., married in this church the daughter of Mrs. Jowett, of Hamilton house, Charlcombe, and in record of that event Mr. and Mrs. Hall in 1863 gave the three small painted windows on the south side of the chancel.

On the Sunday on which I was present the service was taken by Rev. R. E. Whittington, B.A., who is a member I presume of the family I have spoken of in connection with Cold Ashton, and which has resided in this neighbourhood for many generations. The hymn book in use is the new edition of "Hymns Ancient and Modern." In place of the anthem we sang the morning hymn—

> **Now that the daylight fills the sky**
> **We lift our hearts to God on high.**

The second was the fine hymn—

> **Hail to the Lord's anointed.**

After the precommunion service the hymn was sung—

> **Again the Lord's own day is here,**

and the Rev. R. E. Whittington then preached from the last verses of Matthew xxv., which describe S. Peter's temptation and fall. He indicated the faults in the Apostle's impulsive

nature which led to his fall and showed how he was hurried on from one sin to a greater. In conclusion, he showed how necessary the lesson of S. Peter's fall was to all his hearers, how liable all were to commit the same error.

Near the east end of the chancel is a monument with this inscription: "Near this marble "lies all that was mortal of the right honorable "the lady Barbara Montague, fifth daughter of "George, Earl of Halifax by Mary his wife "daughter of Richard Earl of Scarborough. "Pious, benevolent, amiable, humble—but forbear! "The remembrance of her manifold virtues, "together with the height to which she carried "them, lie already deeply engraven on the hearts "of all who intimately knew her, while others "would suspend belief. She died August 19th, "1765, aged 43, and left a friend who lives not "but in the hope of rejoining her."

A little further to the west is a tablet which the visitor will survey with much greater interest, for it is to the memory of the talented sister of Henry Fielding:—

ESTEEMED AND LOVED
NEAR THIS MARBLE LIES
MRS. SARAH FIELDING
SHE DIED APRIL 9TH 1768
AGED 60
HOW WORTHY A NOBLER MONUMENT
BUT HER NAME WILL BE FOUND WRITTEN
IN THE BOOK OF LIFE.

This lady lived in Bath and wrote "The Adven-

tures of David Simple," a novel which was for some time attributed to her brother till he wrote a very laudatory preface for it and disclaimed the honour. There is a tablet to her memory in the Abbey, it states that "her works will live when "this monument shall have perished," but though her works were much appreciated in her own time no one but the literary student reads them now.

The churchyard of Charlcombe is unusually small, it is not much larger than the ground the church itself stands upon. But it is very pretty, for it is shaded on the south side by a very ancient yew tree and the graves are tastefully planted with flowers. The first monument that meets the eye is the modest inscription :—

JOHN WHITTINGTON BUSH
DEPARTED THIS LIFE 22 FEBRUARY 1867 AGED 61 YEARS.

This member of an old and much respected Bath family which is still well represented in the city, occupied during his life a position of much influence and usefulness. He was a justice of the peace for the borough, and for no less than twenty years guardian of the poor for the parish of Charlcombe. At his death he had been for 15 years chairman of the Bath Board of Guardians —a post of no slight labour.

Among the former Rectors of Charlcombe who sleep here are the two Head Masters under whom—speaking of time past—King Edward's School, Bath, attained its greatest glory. Within

the church under the tower is the following inscription :—

ΖΗΝ ΧΡΙΣΤΟΣ
JAMES PEARS B.C.L.
OF WINDLESHAM, SURREY
SOMETIME FELLOW OF NEW COLLEGE OXFORD
AND RECTOR OF THIS PARISH
BORN AT OXFORD JUNE 23, 1777
DIED AT WILCOT JANUARY 21 1853.
ΑΠΟΘΑΝΕΙΝ ΚΕΡΔΟΣ

Out in the churchyard is a pretty flat gravestone with a raised cross to the fine scholar and editor of Horace, Juvenal and Persius—

ARTHUR JOHN MACLEANE
RECTOR OF THIS PARISH
AND HEAD MASTER OF KING EDWARD'S SCHOOL BATH.
DIED MAY 14TH, 1858, AGED 45.

S. Luke, Priston.—South East.

S. Luke, Priston.

KING Athelstan is the first owner of whom we have any historical record in connection with Priston. This great sovereign was a benefactor to the secular canons of the Abbey of Bath and in the year 931 "granted to Almighty "God and S. Peter, and the venerable family "established in the celebrated place called by "the country people Æt Bathum," ten manses or houses in Priston, with five in Batheaston, in order, as he stated in the deed of gift "that "they may daily offer for Us to God most "salutary masses and harmonious modulations "and psalms, and that they may without ceasing "fight for Us with spiritual arms against in-"visible foes." As further instance of the good will of the king towards this house we have the statement of Leland that he saw in the library at Bath several books presented to the monks by Athelstan, one of which "De Synodis Pontificiis" he removed to the library of King Henry VIII. Priston is therefore included among the lands of the church of Bath in Domesday book, and in 1277 Prior Walter obtained a charter of free warren for all his lands here and at Stanton

Prior. After the Dissolution the manor came into private hands and has now for several generations been in possession of the family of which Mr. Frederic Vaughan, of Odd Down lodge is the present representative. Major Vaughan Jenkins, of Combe grove just deceased, held this property for many years, and at his death left £500 to the parish of Priston, the interest of which is to be distributed in coal and blankets to the poor at Christmas at the discretion of the Rector and churchwardens. He will also be remembered as having obtained a good water supply for the parish.

The church is an ancient foundation, as there are many proofs to show. It has preserved its original form and this and Englishcombe are the two churches in the district which suggest most clearly to the mind, as the Rev. Preb Earle has said, what was the Norman Abbey of Bath, of which they were a miniature copy. It consists of a nave, with north and south entrance, a central tower and chancel. The south side is the usual position for the porch and the north doorway which generally shows that there has been a Norman church, is often walled up. Here however it has been preserved as an entrance to the vestry, a small modern addition. The tower had recently been rebuilt when Collinson wrote, and it is plain and uninteresting. It is a square tower in three stages surmounted by a very incongruous pierced stone parapet with finials. The nave was rebuilt in 1859 under the direction

of Mr. C. E. Davis of Bath, by whom the handsomely ornamented Norman arches beneath the tower were inserted, according to the guidance afforded by a few fragments of the original bold and massive mouldings which were found walled up in the nave. The arches previous to this restoration were of the date of the tower. The Norman windows under the tower are also remarkable for their fidelity to antiquity. The west window is a three light Perpendicular window, and there are also two small windows high up on the north side. On the exterior the gable of the nave is surmounted by an old gargoyle used as a finial. The parapet on the south side is supported by Norman corbels under the leads. The chancel was restored in 1869 by the advice of Sir G. G. Scott. With the exception of the roof it is a beautiful specimen of the best style of geometrical Decorated. The east window is much admired and furnished the model for that inserted in the church of the Holy Trinity, Newton S. Lo. It is in three lights, the hood moulding being enriched with foil work supported by small columns. On the south side, between the two windows which are each of two lights and match the east window, is an ogee-headed priest's door. In the two-light window to the north the lights themselves are not foiled, and it is evidently a later copy of the other windows. On the south are also the remains of a Decorated piscina which was originally surmounted by an ogee canopy. The trough is supported by a richly moulded pedestal of a peculiar character,

having the mouldings running in a perpendicular direction. The chancel is supported at the east end by angular buttresses in one stage and is surmounted by a pierced parapet. The label moulding to the windows is continued forming a string course.

The porch is mantled in ivy, which however is generally trimmed so as to leave uncovered the stone on which the visitor may read the following words—

PRISTON REPENT AND BELIEVE
THE GOSPEL
THOMAS WATS PREACHER OF THE WORD OF GOD
DEPARTED YE WORLD THE 20TH OF NOVEMBER 1589

The entrance into the church is by a Norman arch excessively plain, above which is a Decorated tabernacle or rather niche, ogee-headed, surmounted by a finial, all on a small scale. The massive door is one of the most interesting features of the church for it is believed to be as old as the Norman church. The rough surface of its timbers points to that conclusion and the ironwork with which it is ornamented is early and simple, but remarkably good.

The octagonal font of Perpendicular date was the gift of a member of the Long family, and it bears six shields which are interesting in their bearing upon the heraldic puzzle which the tomb in the church of S. James, South Wraxall, presents. On each of the faces of this font is a shield. On one of these is the letter W and on another the four letters of the word Long are

arranged. On the other shields are the arms of the monastery of Bath—the keys and the sword crossed, the badge of the Longs—the fetterlock, and several coats, including the lion rampant and the ten crosses *paté*, or whatever they are, about whose interpretation there is dispute.

The windows in the chancel are filled with stained glass of very excellent quality, though the names of the artists, Messrs. Heton, Butler and Baynes, of London, are new to me in connection with the churches of this district. The east window illustrates the three texts, "Thou shalt call his name Emmanuel," "It is finished," "He is not here, He is risen." The tracery of this window is peculiarly rich and well modulated in its colouring. Beneath it is the inscription, "to the glory of God "and in memory of Henry Snowden, esq. Erected "by the Rev. T. H. Hollier." The side windows are occupied by the figures of Abraham and Moses, and other Old Testament characters. One window to the memory of Caroline Elizabeth Freestone Vaughan is erected by her son William; another is to the memory of the Rev. Chas. Dowding, for some time rector of the parish; another was erected to the memory of Henry Hollier, esq., by his children. The handsome stone reredos is the gift of Frederic Dowding, esq., son of the late rector.

The living of Priston is a rectory in the gift of the lord of the manor, and is held at present by the Rev. Thos. Henry Hollier, M.A., of S. John's College, Cambridge, who has been Rector since

1863, and is much respected for his faithful care of his flock. He is a clergyman too who takes a lively interest in his church and its history, and if more of our parish clergy were like him we should know more of our country churches than we do.

He read evening prayer on the Sunday I was present. The service was bright and cheerful, the hymn book in use being the Hymns Ancient and Modern, with Appendix. There is now a harmonium, which Mrs. Hollier plays, but against the west wall of the church is one of the old-fashioned barrel organs, from which the tunes were formerly ground out. The Rector preached in his surplice from 1 Samuel xvi. 7, "Look not "on his countenance or on the height of his "stature; because I have refused him: for the "Lord seeth not as man seeth, for man looketh "on the outward appearance, but the Lord looketh "on the heart." The preacher said they had heard in the lesson for the evening in what manner God chose David the shepherd to be king over Israel. Saul had disobeyed God, and God therefore determined to reject him from being king and to appoint a successor at once. To this end he sent Samuel to the house of Jesse to anoint the man whom God should choose. The sons of Jesse passed one by one before him, and as each came he said to himself this one is fitted to be king over Israel. But it seemed that God chose the one of the least account among his brethren and the reason for this was given in their text. This brought them

to the point he wished them to consider: the difference between man's judgment and God's judgment. A similar instance occurred in the parable of Dives and Lazarus, and it seemed as if this error was too common with Christians. They were too ready to respect people because they were rich, and to think people of little account because they were poor. When the people saw the rich men casting in of their abundance into the treasury no doubt they respected them. But what did the Master say? The cause of the difference between God's judgment and man's was that whereas man judged, and must judge, from the outward appearance God judged from the intention of the heart. Some people indeed made that an excuse. They gave as small a contribution as they could to any holy work, but they said that God looked at the heart, and though their gift was small they gave it with all their heart. They must know that that would not bear a moment's examination. God loved the cheerful giver. Their prayers might be long, but they were of no avail if they had not the love of God in their hearts. Let them therefore never forget that it was the heart that God looked at and nothing would avail unless their hearts were right. In the great Day of Judgment all their actions would be known. Then there would be strange revelations, their actions, their motives and their hearts would be laid open. The service concluded with the hymn—

Abide with me, fast falls the eventide.

Priston has six bells, one of which is very interesting, having the following inscription in fifteenth century capitals with crown stops :—

✠ HELPOVS · ANDRV · WE BIDDI THYE · EVRE BY · FORYE · TRINITE.

The sixth bell simply bears the date 1617 ; the second and fourth were cast by John Lott, the former in 1640, and the latter in 1684 ; the fifth bell by A. Rudhall, in 1755.

The first bell has the inscription :—

THE GIFT OF WM VAUGHAN ESQ LORD OF PRISTON MANOR ANNO DOMINI 1811 T. MEARS OF LONDON FECIT.

There is in the churchyard a fine old yew tree, which is still vigorous and flourishing, though in Collinson's time it had a girth of 21 feet.

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